

# BELAYET-E-MUTLAQA

(The Unchained Divine Relations or Unhindered Spiritual Love of God)

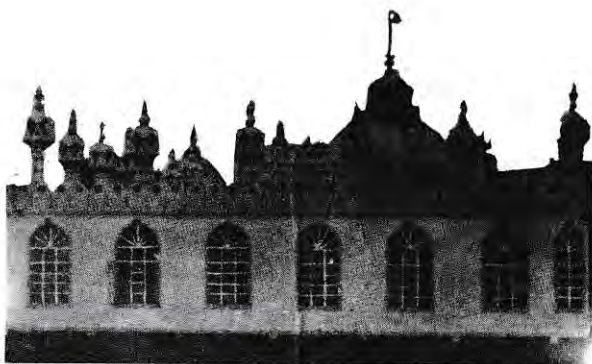
MOULANA SHAH SUFI SYED

DELAHOR HOSSAIN MAIZBHANDARI (R)



# **BELAYET-E-MUTLAKA**

**(The Unchained Divine Relations or  
Unhindered Spiritual Love of God)**



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## ***Dedicated To***

*The Overall Welfare of Anzuman-e-Muttabeyin-e-Gaus-e-Mazibhandari, the bearer of the sacred memory of my most respected grandfather, Head of the saints, Emperor of the Sufis, Gausul Azam Shah Sufi Moulana Syed Ahmad Ullah Maizbhandari (R) whose great ideologies of life have inspired me to perform the most difficult task of writing Belayet-e-Mutlaka*

*I shall find my labour useful if the Anzuman-e-Muttabeyin-e-Gaus-e-Maizbhandari (R) undertakes efforts to make the general public understand correctly the great objectives of Belayet-e-Mutlaka.*

## Foreword

In the name of Almighty Allah, the Merciful and the beneficent.

This is a great privilege and honour to introduce the book, the author and the personality who has undertaken the arduous task of translating the Bengali version of the book, '*Belayet-e-Mutlaka*' (the Unchained Divine Realitions or the Unhindered Spiritual Love of God), a comprehensive philosophy of *Tariqa-e-Maizbhandari* into English.

Dr. Md. Abdul Mannan Chowdhury, Professor of Economics, University of Chittagong, Bangladesh, who is an ardent disciple and dedicated follower of the eminent author, Hazrat Moulana Shah Sufi Syed Delawor Hossain Maizbhandari (R), the only grandson, heir apparent, *Sajjadanashin* and vicegerent of Hazrat Gausul Azam Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (K.A.), has performed the commndable task of translating the book into English and thus he materialised the long cherished desire of his *Pir-e-Kamil* (Spiritual Guide), the pious author.

In the sub-continent, the *Chistiya* and *Maizbhandari Tariqas* are prominent. *Maizbhandari Tariqa* originated from the first and original saint Hazrat Gausul Azam Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (K.A) (1826-1906 A.D.). Since the sad demise of Hazrat Gausul Azam Maizbhandari (R) much time had elapsed. Meanwhile some unscrupulous quarters gave self-styled dogmatic interpretations of the *Maizbhandari Tariqa* for their selfish designs giving way to misgivings about the *Tariqa*. These people should remember the fact that the founder of the *Tariqa* besides being a great saint, was also an eminent Islamic scholar of the *Aliya Madrasha*, Calcutta, India, wherefrom he received the highest academic degree.

*Maizbhandari Tariqa* is the synthesized form of the *Quaderia Tariqa* which originated from Hazrat Gausul Azam Sheikh Syed Abdul Quader Jilani (K.A.). In other words, this is the gist of *Quaderia Tariqa*. The main theme of the *Tariqa* is to invite the believers to practise certain rituals and follow the principles enunciated therein, in order to develop rational faculties and to completely eliminate animal-instincts so that one may elevate the power of soul and come closer to God and thus pave the way towards His direct communion.

In the context of the prevailing circumstances, it will not be out of place to say that God's greatest creation, the human being seem to have forgotten the purpose for which they are created; and as such they are involved in the pursuit of temporary mundane gains being oblivious of their ultimate goal and the life hereafter. The religious rituals, doctrines, etc. have been relegated to mere formalities and meaningless routine activities without any moral bearings. The prevalent uncertainty, restlessness, turmoil, terrorism, warfare etc. throughout the world, arising out of aspiration for dominating upon one another are leading the humanity towards grave consequences.

The pious author dedicated the book to the *Anzuman-e-Muttabayin-e-Gaus-e-Maizbhandari*, a socio-religious and spiritual organization of the followers of *Maizbhandari Tariqa*. The learned author who was the founder of the organization, during his long eventful and dedicated life practised the rituals and followed the ideals laid down by his great Master in letter and spirit and reached great spiritual heights. He expected the members of the organization to practise and preach the ideals and principles laid down in the book.

Our aim is to present the philosophy and ideals of the *Maizbhandari Tariqa* to the conscious people of the world so

that they may extend their hands of co-operation for alleviation of the sufferings of the global humanity. The secular attitude of the *Tariqa* may help bring the people of different caste, sect, creed and religion in one platform. The inculcation of the spirit of peaceful co-existence irrespective of caste, creed and religion is the main theme of the *Tariqa*.

We believe, this philosophy will be able to extend an invitation to the peoples of the world at large for a greater fraternity, peace and amity.

I place on record my heartfelt gratitude and thanks to the honourable Chairman and learned members of the presidium of *Anzuman-e-Muttabayin-e-Gaus-e-Maizbhandari*, central executive committee for their dedicated efforts for bringing out the translation of *Belayet-e-Mutlaka*.

Let this become the plea for our salvation in the eternal life hereafter. I wish the learned translator all the best in life.

May Allah bless us all.

Dated, Chittagong,  
March 1, 2000

**B.G. Mahmud Jalal**

(Advocate)

Secretary General

Central Executive Committee,

**Anzuman-e-Muttabayin-e-Gaus-e-Maizbhandari**

Gausia Ahmadia Manzil,

Maizbhandari Darbar Sharif

Fatickchari, Chittagong, Bangladesh.

## PREFACE

In the name of Allah, the Merciful.

I am starting in the name of Almighty Allah, the Merciful and the controller of this universe who deserves all appreciations and who has bestowed upon mankind the power of speech and languages to express the mysteries of emotional heart. After offering my heart-felt compliments and gratitude to Prophet Muhammad (Sm), the pioneer of global humanity and the beloved of God, to his descendants and to his followers (*Ashab*), I am expressing my endless gratitude and contentment to Almighty Allah. I am also expressing my heart-felt respect and honour to those beloved people of God who have left behind the everlasting achievement in spiritual world with heroic steps and have set examples of individual freedom, peace and discipline, loyalty and determination. I also express my respect to those who have attained success in meditation to God in different ages and have been able to reveal themselves as caliphs (representatives of God). This act of meditation ultimately transformed itself into *Belayet-e-Mutlaka-e-Ahmadi* and became known in the name of Hazrat Gausul Azam Ekhtetamia Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (R). I have become eager to write this small book with a view to introducing *Belayet* (the divine relations) whose revolutionary effect has been able to create awareness and aspirations in human mind by virtue of its appeal for austere meditation and selfless love of God even after the departure of Hazrat Gausul Azam Maizbhandari (R).

This *Belayet* is so great a power that by dint of it many saints have been able to be adorned with the title of caliph (representative). By the influence of such caliphs more people (than before) are still coming in large number to the origin of *Belayet* with utmost satisfaction as they did in the past.



With the cruel passage of time the people blessed by Hazrat Gausul Azam Maizbhandari (R) as caliph passed away. At the same time as per universal rule the spiritual power spread to the distant corner in the religious world and being inspired from the end of Asia this power was knocking at the mind's door of the Europeans and Americans. As a result, they became highly inclined to know and understand this *Belayet*.

What is the speciality of this *Maizbhandari Belayet*? What contribution does it have for the global humanity? Is it a traditional *sufism* or something new? What are the principles of the followers of Hazrat Maizbhandari (R), the origin of this *Belayet*?

With a view to finding answer to the above questions, Macanangi, CSP, a European and a former District Magistrate of Chittagong alongwith three other honourable guests came to *Maizbhandar Darbar Sharif* on Friday, January 24, 1958 (*Magh* 10, 1364 B.S.) on the occasion of 52nd *Urs Sharif*. They took different photographs of *Urs Sharif* gathering at different places of *Darbar Sharif*. Among the photographs, the three photographs of the congregation at *Juma* prayer are mentionable. During their meeting with me at my parlour they said, "Coming to Bangladesh I have heard many unfavourable comments regarding *Maizbhandar Darbar Sharif*. But from what we have seen with our own eyes we have understood that *Maizbhandar* is everything. We have come to gather information about *Maizbhandar* in Pakistan (now Bangladesh) and *Ajmer* in India on behalf of our religious mission. We hope that we shall be able to present real information about these two places. As a result, the eagerness of mankind to know about the two great saints will be satisfied and mankind will get an opportunity to know about *Belayet*. We shall be able to discuss them in the world-conference on religion".

In the following year (on 23.01.1959) Robert Fowler, an American and an honourable guest at *Maizbhandar Darbar Sharif* wrote: "I am extremely happy to have been a guest in the home of the religious leader and to view the activities of a great festival as is taking place. We are appreciative of your wonderful hospitality".

**Sd. Robert W. Fowler**

J. C. A., Agricultural Advisor

23.01.1959

In the present moment most of the saints who got direct blessings from contact with Hazrat Maizbhandari (R) and who were capable of satisfying the queries of people departed from this world. The saints who are alive now did not get direct contact with Hazrat Gausul Azam Maizbhandari (R) and as such they take recourse to activities and conversation most of which are arbitrary due to their ignorance about *Belayet*. The Holy Quran says, "After many sacred people there are also found such people who do not offer prayer (both openly or secretly) and fall into the lower level of hell soon owing to sexual aptitude". (*Sura Mariam, Ayat : 59*).

It is very natural that the society may become dangerous due to the excess of the above-stated people in the society. Someone asked the world-famous writer Bernard Shaw, 'Why have you not accepted Islam?' In reply he said, 'Where shall I go? Islam and Muslim are not like those who are regarded as true Muslims. I would have surely joined that society if there had existed therein the basic Islamic life in true sense of the term'. If we notice the talks and activities arising out of ignorance of the descendants of the successors, it appears that they are active to publicise a deformed shape of *Belayet*. As a result, it is natural that the fact finding people may face a paradoxical situation. Besides, there are some vagabond-like people who claim and make publicity of themselves as *Maizbhandari* or *Ajmiri* with a view

to hiding their sins, inactiveness and apathy to work. Because in these two *Darbar Sharifs* (holy places) music and songs with honest motive are allowed. Though innocent music is not restricted in any religion, yet the conventional Muslims have unilaterally restricting all kinds of music. The above mentioned people think it easier to hide their sins and bad habit and therefore, they try to introduce themselves as *Maizbhandari*. But it may so happen that they may not have any *Pir-Murid* relationship and contact with these two *Darbar Sharifs*. On the other hand, the people who earn their living by commercialising their speeches relating to religion or by collecting money in the name of mosque or *madrasha*, try to take recourse to false propaganda against *Maizbhandar Sharif* or *Ajmir Sharif* on wholesale basis with a view to pleasing a particular individual or individuals or with a view to instigating social conflict and contradiction.

There are also some people who do not examine the facts and believe in hearsay. These kinds of people become habituated to spread hatred against *Maizbhandar Sharif* thinking that *Maizbhandari Tariqa* is in conflict with *Shari'ah* Laws and principles.

In the circumstances, as the legitimate heir (*Sajjadanashin*) to Hazrat Gausul Azam Maizbhandari (R) and as the only living son (now dead) of Moulana Syed Faizul Huq (the only son of Hazrat Gausul Azam Maizbhandari (R)) and as the receiver of direct blessings (*faiz*) and contact of Hazrat Maizbhandari (R), I am morally compelled to perform the difficult task of exploring the nature of *Belayet* with a view to informing the inquisitive intellectuals and the followers of *Tariqat* regarding the solution of the questions of missionaries and researchers so that misunderstanding, false propaganda and meaningless feud and conflict among the people regarding the matter cannot continue for long. In the fourth edition of the Bengali version of the book I have made some additions and modifications and tried to turn the

complicated mystery into the simple one so as to make the topics easily understandable to the readers and this has increased the size of the book to some extent. The quotations used in the book have been kept in original form without any alteration or corrections so as to keep the meaning intact. I am just the describer of facts. (*Hekayetkari*).

As physical soundness and the normal functioning of the organs of the body are essential and valuable, similarly the mental soundness, clarity and cleanliness in outlook are also necessary. Because due to the lack of mental soundness and clarity in thought the people are compelled to become conservative and orthodox in the religious world. I as a poor *khadem* (care-taker) of *Tariqat* have presented this small book as a symbol of service to those people who will read the book with mental soundness and neutral outlook with a view to understanding the theory of *Belayet*. I shall be grateful if the people for whom it is meant are benefitted by it. I hope any errors and omissions will be forgiven by dint of the own virtues of the readers.

Yours sincerely,  
**The Author**

## Translator's View

In the field of *Sufism* and theological research the book, '*Belayet-e-Mutlaka*' may be regarded as a masterpiece. The author of this book is Hazrat Moulana Shah Sufi Syed Delawor Hossain Maizbhandari (R) who is the grandson of Hazrat Gausul Azam Shah Sufi Syed Ahmad Ullah Maizbhandari (R). The author is a great saint of the age who is well-known for his scholastic ability and high command over *sufism*. He wrote a number of books on *Maizbhandari* Philosophy and *sufism*.

The book, '*Belayet-e-Mutlaka*' highly reflects the author's high analytical ability on theology which is undoubtedly his great contribution to the research on *sufism*. In the book the author most successfully analyses the origin, growth and fundamental characteristics of the *Maizbhandari* Philosophy based on facts, sound reasoning and documentary evidences in the light of the Holy *Quran* and *Sunnah*.

Since the original book is in *Bengali*, it is not accessible to the readers whose mother tongue is not *Bengali*. Therefore, it is urgently felt that such a rich and rare book like *Belayet-e-Mutlaka* on the *Maizbhandari* Philosophy should be translated into English so that it becomes accessible to the readers of all categories and foreigners. Shahjada Syed Munirul Huq Maizbhandari (R), *Montazem-e-Darbar* and a great son of the author felt that the book should be translated into English. Therefore, on one occasion when he asked me to perform the task of translating the book into English I could not refuse despite all my shortcomings and limitations in English. As a poor and negligible disciple of the author I considered it as a great honour and fortune to shoulder such a high responsibility knowing it fully well that I am not the appropriate person to perform the task.

I left no stone unturned to accomplish the task with utmost sincerity and care. However, still I doubt that many errors and omissions remain. I request the honourable readers to kindly excuse me for any such inadvertant mistakes and go through the essence of the book leaving aside the grammatical mistakes and inconsistencies in description and analysis, if any, due to translation. The translation of such a book like *Belayet-e-Mutlaka* into English is really very difficult task. The task was all the more difficult for me due to my limited familiarity with *Arabic* terms. The exact translation of the Arabic terms into English in many cases was not possible for me. In such case I have tried to interpret the meaning of the term in one or two sentences. For convenience of the readers I have also enclosed a section on Glossary of Terms at the end of the book explaining the terms used in the book. I hope the readers will find it useful. For making the analysis easily understandable to the general readers. I have used simple and easy English avoiding complex and bombastic words and forms. At present there are a good deal of debate and misunderstanding regarding *Maizbhandari* Philosophy which is a milestone in attaching utmost importance to the concept of secularism with due respect to each and every religion. I hope the present book will be able to remove any misunderstanding regarding *Maizbhandari* Philosophy and enable the readers to form a correct idea regarding the same based on sound reasoning and facts.

I owe greatly to those who have extended all their co-operation in translating the book. In particular, I am grateful to Dr. Muhammad Rashid and Mr. Hafiz Md. Badaruddoza, Department of Arabic, University of Chittagong for helping me in understanding the meaning of the Arabic terms used in the book and Prof. Ajit Kumar Das, Inspector of Colleges, Board of Intermediate and Secondary Education, Chittagong, who spared much of his valuable time and energy to go through the entire manuscript with



utmost care, sincerity, devotion and patience to make necessary corrections and improvement.

I express my deepest regard and gratitude to the Global Saint Hazrat Gausul Azam Syed Ahmad Ullah Maizbhandari (R) and to my *Murshid-e-Kamil* Hazrat Moulana Shah Sufi Syed Delawor Hossain Maizbhandari (R), the author of the book, whose blessings enabled me to perform this difficult task of translating the book and to Shah Sufi Syed Munirul Huq Maizbhandari (R), *Montazem-e-Darbar* and President, *Anjuman-e-Muttabeyin-e-Gaus-e-Maizbhandari*, whose initiative and affection inspired me to undertake the responsibility. I also like to express my deepest regard and gratitude to Shah Sufi Syed Emdadul Huq Maizbhandari (R), *Sajjadanashin*, *Darbar-e-Gausul Azam* Maizbhandari (R), Shah Sufi Syed Didarul Huq Maizbhandari (R), *Naib Montazem-e-Darbar* and President, *Anjuman-e-Muttabeyin-e-Gaus-e-Maizbhandari* (Chittagong District Branch), and Shah Sufi Syed Shahidul Huq Maizbhandari (R), *Naib Montazem-e-Darbar* and editor, *Jiban Bati* (the mouthpiece of *Maizbhandari* philosophy) whose sincere desire, continuous co-operation, moral support and material assistance have made the publication of this English version of the book possible. I am also thankful to Advocate Mr. B. G. Mahmud Jalal, Secretary General *Anjuman-e-Muttabeyin-e-Gaus-e-Maizbhandari*, Mr. A. M. Muhammad Idris (Mohsin), General Secretary, *Anjuman-e-Muttabeyin-e-Gaus-e-Maizbhandari* (Chittagong District Branch) and Mr. Jahangir Alam for their sincere co-operation and encouragement.

Finally, I am grateful to my Creator, Almighty Allah for keeping me alive and active to perform such a noble task like the present one.

Chittagong  
March, 2000

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## Chapter One

# The Sunnah of High Status (*Sunnat-e-Ujma*).

### A. The Prophetism and the Divine Relations (*Nabuat and Belayet*)

Hazrat Muhammad (Sm), the superman and the saviour of this world was endowed with two blessings of the highest order by Almighty Allah. These are: (i) the power of receiving revelation from God and (ii) the spiritual power of knowing the unknown and doing the undone. The former power is called *Nabuat* and the latter power is called *Belayet*. Because of these two blessings of the highest order Hazrat Muhammad (Sm) got the highest honour of being the 'beloved' of Almighty Allah by virtue of which the Prophet (Sm) availed himself of the opportunity of attaining unrestrained proximity to Almighty Allah in *Miraj*. The Prophet (Sm), the greatest of all the prophets achieved the highest title of certificate-issuer for the accomplishment of *Nabuat*. The Prophet (Sm) was the first to discover the open path of unhindered meeting with God through spiritual power, *the Belayet*. Because of this highest divine power of the Prophet (Sm), all other prophets, saints, jins, fairies etc. prayed to Almighty Allah so that they could become the honourable follower (*Ummat*) of the Prophet (Sm). This special blessing from God to the Prophet (Sm) is called *Sunnat-e-Ujma* (the highly honoured Sunnah or the Sunnah of high status).

(a) **The Prophetism (*Nabuat*)** : The word *Nabuat* is derived from the word *Naba* which means 'to give message'. The word *Nabiun* or prophets mean messengers. The word *Nabuat* may be termed as the attainment of human perfection with regard to the loyalty to God's decree

regarding what to do and what not to do. The *Nabuat* is a special virtue. God bestows *Nabuat* upon the person whom He loves most. It cannot be achieved through meditation and perseverance. The prophets are of two types: (a) prophets with holy books from God (*Mursel*) and (b) prophets without holy books from God (*Gair Mursel*). The *Mursel* is almost similar to the word *Nabi*. *Nabuat* is of two types: (i) *Nabuat-e-Amma* and (ii) *Nabuat-e-Khascha*. When a prophet is sent for the salvation of global humanity and when he is universal, his *Nabuat* is called *Nabuat-e-Amma*. On the other hand, when a prophet is sent for a specific tribe or clan, his *Nabuat* is called *Nabuat-e-Khascha*.

**(b) The Divine Relations (*Belayet*) :** The word *Belayet* is derived from the Arabic word '*Ola*' which means the attainment of the closeness. It implies affection-love relationship. The close relationship with God is known as *Belayet*. *Belayet* is of two types: (i) Relationship of Faith (*Belayet-e-Iman*) and (ii) Relationship of Good Actions (*Belayet-e-Ehsan*). The former relationship can be achieved by all the faithful Muslims (*Momen*) while the latter type of relationship is a close and mysterious relationship with God which can be achieved only by prophets and saints. Both *Nabuat* and *Belayet* got their perfection in the Prophet (Sm). There is no prophet after Prophet Mohammad (Sm) and there is no need for prophet after him. So, *Nabuat* was over with the departure of Hazrat Muhammad (Sm) from this mundane world. But *Belayet-e-Ehsan* will continue for years to come.

**(c) Classification of *Belayet* :** *Belayet* may be classified into four on the basis of methods for its achievement. These are: (i) origin-based or nature-based *Belayet* which, according to *sufi* terms, is called inherent or born (*Bil Achalat*), (ii) heart-based *Belayet* (*Bil Barasat*), (iii) knowledge-based *Belayet* (*Bil Darasat*) and (iv) Control-based *Belayet* (*Bil Malamat*). Origin-based or nature-based *Belayet* can be

achieved from God as a direct gift without any pain or labour. This type of *Belayet* is bestowed upon somebody in consonance with natural mobility and in a definite life-cycle. The recipient of this type of *Belayet* is known as a born-saint (*Ajli*). The heart-based *Belayet* is achieved through spiritual inheritance of the soul (*Bil Olayet*). The knowledge-based *Belayet* is attained by the highest level of spiritual knowledge (*Ilm-e-Ladunni*) gained through implicit (secret) and explicit (exposed) education. For instance, Hazrat Moses (A) got secret education from Hazrat Khijir (A). (The Holy Quran). *Bara Pir* Hazrat Gausul Azam Shah Sufi Syed Abdul Quader Jilani (R) said, "I am fortunate enough to be able to become a *Kutub* (the great saint) of Almighty Allah through acquisition of knowledge".

The control-based *Belayet* is achieved by fighting against evil human motives (*Husne-e-Mukhlifat-e-Nafs*). This divine power is achieved by bringing evil motives under control through fighting against them and torturing them. The saint who achieves this kind of *Belayet* is known as *Malamia* saint. Hajee Emdadullah (R) called this type of saint as *Sattaria* saint (Hajee Emdadullah, *Ziaul Kulub*, p. 6). The founder of this type of *Malamia* Path (*Tariqa*) is Hazrat Abu Saleh Hamdulla Kachchar (R). He died in 271 *Hijri*. (Please see *Tasawwaf-e-Islam*, pp. 223-230). The other saints regard this *tariqa* as *Kalandari Faipuri*. The word *Kalandari* is related with Hazrat Bu-Ali Kalandar (R). His shrines have been constructed both in *Kali Sharif* and *Pani Path* of India. He was buried in the above two places on the same day. He was the follower of religious unity based on oneness of God (*Tauhid-e-Adyan*). In the holy book entitled *Tasawwaf-e-Islam* (pp. 249-250) there is a mention about this religious unity. The truth is that though different religions differ in ways, the basic aim of all of them is the same. Though the external character of different religions is not the same, the truest spirit of all religions is the same and inseparable. The basic aim of every religion is to reach God. Different religions differ in external



character in accordance with the desire of God. Hazrat Mohiuddin Ibn-e-Arabi (R), Hazrat Amar-Ibn-ul-Fares (R), Hazrat Jalaluddin Rumi (R), Hazrat Abdul Karim Jili (R), Hazrat Bayezid Bostami (R) etc. are found associated with the above school of thought. Hazrat Abu Yazid Taipuri Bostami (K) was also associated with this school of thought.

**(d) Stages of *Belayet* :** There are three stages of *Belayet*. These are: (i) the First stage (*Belayet-e-Chugra*), (ii) the Second stage (*Belayet-e-Usta*), (iii) the Third stage (*Belayet-e-Ujma* and *Kobra*). The first stage refers to the stage which is above the stage of the faithful Muslims (*Momen*). The second stage refers to the stage which is above the stage or level of the angels. The final or third stage refers to the highest stage of *Belayet*. The saints of this stage are able to exert influence and power upon the whole universe being guided by Almighty Allah. The recipient of *Belayet* of this stage is termed as a great saint or *Oli*. The *Oli* of this stage is of two types. These are: (i) functional *Oli* and (ii) saviour *Oli*. The former type has the power to control human actions and the latter type has the power to rescue the human being from both mundane and eternal sufferings. The former power is known as *kutubiat* and the latter power is known as *Gausiat*. The saint with most powerful *Gausiat* is known as *Gausul Azam* (the great saint). The latter type of saint is a natural or born-saint and comes in this world as a beneficial saviour of the Creations at the desire of Almighty Allah. The saint with the highest power of *Kutubiat* is known as *Kutubul Aktab*. He is entrusted with the sole responsibility of maintaining discipline in the universe at the sweet will of Almighty Allah (*Mottaleb-e-Rashidi*, p. 268).

Hazrat Muhammad (Sm) had two principal names; One is *Ahmad* and the other is *Muhammad* (Sm). *Ahmad* is the original, hidden and most mysterious name of *Muhammad* (Sm). The prophet Muhammad (Sm) appeared in this world as a great saviour of this universe. Following these two

significant names of Prophet Muhammad (Sm) all prophets and saints of this world are classified into two groups: (i) *Ahmadi* prophets and saints, (ii) *Muhammadi* prophets and saints. *Gausiat* belongs to *Muhammadi* prophets and saints while *Kutubiat* belongs to *Ahmadi* group of prophets and saints. Hazrat Adam (A) is the first prophet of *Muhammadi* group while Hazrat Shish (A) is the first prophet of *Ahmadi* group. The name *Ahmad* is the most significant one and this name is the nearest and oldest name of Hazrat Muhammad (Sm) given by Almighty Allah. Almighty Allah said to Hazrat Moses (A),

“Hello Moses! Tell *Banu Israel* that I (Allah) shall throw anybody into hell who will refuse *Ahmad*”.

Hazrat Moses (A) asked,

“Oh God! Please tell me who *Ahmad* is.”

Almighty Allah replied,

“I swear by my prestige and might. He is the most honourable to me. I wrote his name by the side of my name on my cushion (*Arsh*) twenty lakh years before I created sky, land, sun and moon”. (*Nashrut-tib-fi-Zikr-il-Habib* by Moulana Ashraf Ali Thanvi, pp. 315-316).

In this respect, there is also mention of *Masnabi Sharif* by Jalaluddin Rumi (R) in *Dewan-e-Noor*. (p. 67) “In this world *Ahmad*’s birth is the second one. There are hundreds of miracles associated with the powerful light of the name *Ahmad*”. [*Masnabi Sharif* by Jalaluddin Rumi (R)].

**(e) The Three Prophets:** Hazrat Abraham (A), Hazrat Jesus Christ (A) and Hazrat Muhammad (Sm) are known as the three prophets (*Nabi-e-Salasa*). Their status is very high compared to other prophets. In the following paragraphs I am describing the nature of their status in brief:

**i) Hazrat Abraham (A)’s status :** Hazrat Abraham (A) is the prophet of *Muhammadi* group (*Muhammadi-ul-Mashrab*)

and his spiritual power (fitness for *Belayet*) is known as observation-based approach (*Sahudia Mashrab*). He realised the fact that the mightiest of all powers in this whole universe is Almighty Allah and he realised this when he noticed at the sun, moon etc. He found God as everlasting and omnipotent while all other things in this universe as purely temporary. The realisation of this fact is the subject-matter of philosophical argument and is closely related with the fact of revelation or *Nabuat*. The power achieved through this stage of taste (*Mashrab*) is known as *Muhammadi-ul-Mashrab*. The famous prophets like Hazrat Adam (A), Hazrat Noah (A), Hazrat Moses (A) etc. belong to *Muhammadi-ul-Mashrab*. Even the religion of Hazrat Muhammad (Sm) is also known as *Deen-e-Ibrahimi* (third religion of Hazrat Abraham (A)). While describing the prohibited food, Almighty Allah says,

“I have given perfection to the religion for you just today. I have given perfection to my blessings or presents and I have become satisfied with the religion of Islam. In the circumstances, I shall forgive him who is free from all evil deeds and thoughts and who is weak of hunger”. (*Sura Mayeda, Ayat : 3, revealed at Huzzatul Wida*).

In the above *Ayat* God has given the good news that knowledge and philosophical argument-based Islam has achieved perfection which implies the fact that the three virtues, namely, justice, equality and kindness have been given top-most priority by Islam (*Majmua-e-Fatua*, p. 30). The knowledge and philosophical argument-based principle upon which *Shariah* or *Risalat* is established has two aspects: (a) prayer that refrains from all evil deeds (*Ebadat-e-Motnafia*) and (b) reciprocal selfish activities (*Mayamelat-e-Etebaria*). This is the first pillar of *Shariah* or *Risalat*. The *Shariah* is associated with the conditions of the visible mundane world and it is revealed for the people of this mundane stage. This

is known as *Shaiunat-e-Tauhidi* and *Mayamelat-e-Ajudi* (the will power of God and the relations with God). In the latter half of the above *Ayat* 3 of *Sura Mayeda* it is stated thus:

“This order is not applicable for him, who is impatient or forced to do something or who is at a loss. This is complementary to the arrangement depending upon the circumstances. This belongs to the favour and forgiveness stage of Almighty Allah”.

**ii) Hazrat Jesus Christ's Status :** Hazrat Jesus Christ (A) belongs to Ahmadi group of prophets (*Ahmadi-ul-Mashrab*) in the divine world. When Hazrat Gabriel (A) came to Hazrat Mary (RA) with human shape, Jesus Christ (A) was conceived by Hazrat Mary (RA). Hazrat Jesus Christ (A) was more attached to mystery than to formal restriction. In other words, he preferred spiritual development to the attainment of worldly comforts. He loved living alone in a solitary place rather than living a social life amidst hue and cry. He preferred love of heart to the external show-up. Once Jesus Christ (A) asked a group of people engaged in prayer “Who are you?” They replied, “We are people who always pray. We have left our family life”. He again asked, “To whom do you offer prayer?” They replied, “We are afraid of the fire of the hell of God and we want to protect us from deadly fire”. Hazrat Jesus Christ (A) then went a step forward and saw a group of missionaries. He asked the missionaries, “To whom are you offering your prayer?” They replied, “We are in the hope of seeing God. We are trying to make heaven our permanent abode which God has created for his saint or the beloved friend”. Hazrat Jesus Christ (A) said, “You have claim over God. May God fulfil your cherished desire”. Then Hazrat Jesus Christ (A) proceeded further and saw another group of home-leaving people. They were also praying. He asked them, “What are you doing?” They replied, “We are the lover of God. We do not pray for saving us from hell or giving us heaven. We just love Him (God) and bow down

our head to His (God) greatness (*Shan-e-Jalal*). Then Jesus Christ (A) said, "You are the true friends of God. I am asked to live with you." In fact, there are many similarities between Jesus Christ (A) and the group of third categories of devotees stated above (*Tasawaf-e-Islam*, pp. 92-94). Hazrat Shish (A), Hazrat Idris (A) and Hazrat Ishaq (A) etc. may be included in the same group to which Jesus Christ (A) belongs. The name of this group of prophets has relation with the secret name *Ahmad* of Hazrat Muhammad (Sm). This name flourished at the first stage of the spiritual development. This is stated in the book *Nasruttib Fi Jikril Habib* by Moulana Ashraf Ali Thanvi (pp. 315-316) following *Hadith-e-Qudsi*. In *sufism* it is called self-seeing approach or method (*Ajudia*). Therefore, the *Ajudia* approach is just mirror or shadow (*Jil*) of *Ahmadi-ul-Mashrab*. It is something like seeds-plants relationship which implies that plants can not grow without seeds and seeds are meaningless without plants. It may be compared with the two sides of the same scissor. Rais Ahmed Jafri said,

"The feelings of a man which express different conditions of human life to himself may be termed as spiritual life or *Ruhani Zindegi*". (Article by Rais Ahmed Jafri in an article on Development of Spiritual Life in *Tarawaf-e-Islam*, p. 17).

The *Juhd* and *Tasauf* are mirrors of divine or spiritual life. For instance, to fight against one's evil designs (*Mojaheda-e-Nafs*), to purify soul (*Kalb Safai*), to free oneself from greed (*Haowaj*) and sex (*Shahwat*) and to leave the wordly relations which stand in the way of reaching God. This spiritual life is such a life which enables one to know what the world is and what the objectives behind creating this world are.

The perfection of this spiritual life enables the human instinct to embrace the virtues of God and to make contact with the facts (true things) at the highest stage of the divine world. This is the arouser of feelings about oneself. These feelings are above all sorts of suspicions.

Though the preachings or theory of Gautam Buddha are not fully in conformity with *sufism*, yet they do not collide with the same or they do not differ with *sufism* to any significant extent. We can have some idea about the nature of Buddhism from his precepts. According to Buddha, the achievement of self-development is the main objective of religion and with a view of achieving this objective, a man is required to be guided by good vision, good determination, good speech, good manners, good living, good efforts, good memories and whole-hearted, self-absorbed meditation. These are the eight means by which a man can reach heaven. These are known as eight principles of Buddhism. Gautam Buddha was born in Kapila Bastu at the foot of the *Himalayas* in 556 B.C. His father was king *Suddadham* and mother was *Mohamaya*. Gautam's name in his boyhood was Siddhartha. At first he studied *Hinduism* under *Aral Pandit*. Then he went to *Raj Greha* and became the disciple of monk *Rudrak* who lived in a cave. Then he went to village *Urubilba* and spent sometime there. From *Urubilba* he went to a place near *Gaya* in India and spent six years in deep meditation under a banyan tree. The lucky *Siddhartha* became successful in meditation. His heart's nervousness was removed. He became able to diagnose the nature of human soul. With the removal of heart's nervousness, he was relieved of sexual desire. He won over all evil instincts of human being. He won over sorrows and happiness. Thus *Siddhartha* won over human weaknesses and achieved *Nirban* (salvation). *Siddhartha* thus became wise (Buddha) winning over all evil human instincts. Moulana Rumi (R) said,

“Tangible assets like money, furniture and family members like wife, children etc. are not the mundane world; the act of forgetting God may be termed as the mundane world”. (*Masnabi*).



iii) *Nabuat-e-Muhammadi* : According to *Nabuat-e-Muhammadi*, religion refers to orders and restrictions of *Shari'ah* for doing and not doing something. With the association of mysterious *tariqat* (path of God), *Nabuat-e-Muhammadi* has been established with greatness and perfection. These virtue prospered well in the manners of Hazrat Solaiman (A) and Hazrat Yusuf (A). Thus, Hazrat Muhammad (Sm) is regarded as the junction (*Marajal Bahrain*) as a result of the combination of two kinds of flows of *Nabuat-e-Ahmadi* and *Muhammadi* in him. The saying of Hazrat Muhammad (Sm) that there is no prophet after him is perfectly true. This implies that he is the last Prophet (*Khatem-un-Nabiyyin*).

The junction of open (*Jaher* or *Nabuat*) and secret (*Baten* or *Belayet*) flows of God's exposure is known as Khijir (A)'s status (*Khijri Mokam*). Hazrat Khijir (A) is the benefit holder of this will-power of God (*Kutub-e-Mashiat-e-Ijdani*). This is the perfect maturity of *Belayet-e-Ujma* of the *Nabuat* era. Though *Nabuat* and *Belayet* are two things, yet *Belayet* became united with the Prophet's instinct at the stage of *Nabuat*. When *Belayet* flourishes in a different way, it may not be loyal to the orders and restrictions of *Shari'ah*, because it gives priority to the will-power of God rather than the open orders of God and it works in accordance with religious techniques and in consideration of human welfare. In fact, it has the right to do so. It is very dear to God. The story of Hazrat Moses (A) and Khijir (A) stated in the Holy Quran is a great evidence of this *Belayet power*. The event of *Chameri* stated in the Holy Quran and the statement made in *Masnabi Sharif* also refer to this power. Almighty Allah asked Hazrat Moses (A) in *Toor Mountain*,

"Have you come to enable man to meet with me or take man away from me?" (*Masnabi*).

In fact, the emotional conversation of Hazrat Moses (A) with *Chameri* was objectionable in the eye of *Shari'ah*.

Similarly, the events of Hazrat Khijir (A) described in the Holy Quran were objectionable and unjustified in the eye of *Shariah* law of Hazrat Moses (A). But in this case the mysterious will-power of God and techniques were given preference. By this the truest spirit of *Shariah* (*Hakikat-e-Shariah*) was observed. This is amply reflected in the ideals of Hazrat Gausul Azam Maizbhandari (R). The Prophet Muhammad (Sm) said, "I have such a relation with God which can not be attained even by the dearest angels of God or other prophets". (*Al-Hadith*). In other words, this is the stage of *Belayet-e-Ujma* of Prophet Muhammad (Sm). For instance, the events of *Miraj* (Meeting with God). No other prophets could achieve this fortune. Therefore, it is evident that *Nabuat-e-Ujma* and *Belayet-e-Ujma* flourished only in the life and character of Hazrat Muhammad Mostafa and Ahmad Mujtaba (Sm). This *Belayet* which is true for all times to come has been continuing to exist even after the departure of Hazrat Muhammad (Sm) through saints and all types of *Belayet* (specially *Belayet-e-bil-Arasat*) centered round the leader of the saints Hazrat Ali (K). The Prophet Muhammad (Sm) said, "Ali is dear to Him (God) to whom I am dear". In other words, both Hazrat Muhammad (Sm) and Hazrat Ali (K) are dear to God. Hazrat Muhammad (Sm) further said, "I am leaving behind me two most precious things for you. If you adhere to them, you will never be misled after my departure. The first thing is the Holy Quran and the second thing is my *Ahl-e-Bayat* (i.e., Hazrat Muhammad (Sm), Hazrat Ali (K), Hazrat Fatima (RA), Hazrat Hasan (RA), Hazrat Hossain (RA) and their descendants". (*Tirmiji Sharif and Meskat Sharif*). Hazrat Ali (K) passed the test of love by risking his life for saving the life and physique of Hazrat Muhammad (Sm) lying on the bed of Hazrat Muhammad (Sm) and covering his whole body with blankets. The spiritual power of Hazrat Muhammad (Sm) hidden under the cover of *Nabuat* was uncovered and developed by Hazrat Ali (K). It is also proved by his honourable statement,

"I am under the control of Almighty Allah. In my share knowledge has been allotted. My opponents have been allotted wealth and riches".

The door of the endless and glorious campaign of *Belayet* of Hazrat Muhammad (Sm) has been opened by Hazrat Ali (K). The Prophet Muhammad (Sm) said,

"I am the city of knowledge or techniques and Hazrat Ali (K) is its gate". (*Al-Hadith*).

This *Belayet-e-Ujma* flowed down further and entered into the glorified personality of Hazrat Abdul Quader Jilani (R). Hazrat Jilani (R) said,

"I have become saint (*Kutub*) as a result of acquiring spiritual knowledge".

This bears a great testimony to his glorified status. Since his time *Gausiat* has been working as dual representative of both *Nabuat* and *Belayet*. The above mentioned *Nabuat* and *Gausiat* were with Prophet Muhammad (Sm) during Prophet's time and were existent within him as an effective force. This divine power of the soul (*Ruhani Sakti*) was also found to express itself in a form distinct from *Nabuat*. The events like carrying *Bilkis* away alongwith her cushion during the reign of Hazrat Solomon (A), *Ashab-e-Kahab* (the long time sleeping men) and the conversation of Hazrat Moses (A) and Hazrat Khijir (A) may be mentioned as examples in this connection.

After a long period of time through evolutionary process people were becoming reluctant to abide by religious injunction and restriction. Those who were devoted to religion were also discovering and publicising their own arbitrary *Majhabs* (ways) as a result of which people were becoming indifferent to the utility and usefulness of *Belayet-e-Ujma*. These circumstances called for the arrival of a great man with divine power (*Ruhani Sakti*). In the circumstances, the leader of the saints of all times Hazrat Gausul Azam Abdul Quader Jilani (R) came to this world with a view to

providing new spirit in the minds of the frustrated people and making reforms during the fifth century of the *Hijri* era. Almighty Allah said in the Holy Quran,

“Is the time not nearest for faithful Muslims to make their hearts submissive while remembering God and to be submissive to the revealed truth and true things? Learn this that God makes man alive after death. This is an exemplary event for acquiring knowledge”.

According to experts, a circle of five or six centuries is required for the rise and fall of a nation and for the creation and destruction of created things in this mundane world. This has been described in the famous book *Moqaddama* by *Ibn-e-Khaldun* (who is considered to be the father of the historians) and also in the book *Fasusul Hekam* by Mohiuddin Ibn-e-Arabi (K). Almighty Allah says,

“There are many indications for the intellectuals in the evolution of day and night and in the creations between land and sky”. (*Al-Quran*).

It is observed that Hazrat Muhammad (Sm) came to the people six hundred years after Hazrat Jesus Christ (A). Hazrat Gausul Azam Abdul Quader Jilani (R) came to this world five hundred years after Hazrat Muhammad (Sm). In the circumstances, *Belayet* was compelled by environmental conditions and God's will-power to bear the responsibility of conversation (*Risalat-e-Ershadi*) and expression of truth. In *Qasida-e-Gausia* Hazrat Gausul Azam Abdul Quader Jilani (R) stated thus:

“All saints are the followers of my footprints. I am the follower of fullmoon Hazrat Muhammad (Sm)'s footprints. Among the saints no one is equal to me. I am also second to none in respect of spreading knowledge and influence. My title is the reviver of religion (*Mohiuddin*). My flag is placed at the top of the high hills”.

Hazrat Abdul Quader Jilani (R) was the greatest saint adorned with super divine knowledge (*Elham*) and *Belayet-e-Ujma* for the mundane people who need religious instruction and proper guidance.

In *sufism* this type of glorified personality is called *Gausul Azam*. He got recognition in the Islamic world as the first *Gausul Azam*. Since he has access to news of all the creations of God between heaven (*Alam-e-Lahut*) and earth (*Alam-e-Nasut*), he may be termed as the saviour or *Gausul Azam*. Everybody should know and understand him and everybody should get benefit from him. Therefore, it is also necessary to claim his greatness among saints (*Gausul Azmiat*) and to describe his innumerable miracles (*Keramat*). Otherwise man will not be able to know and understand him and no work will be done efficiently. In the circumstances, we find Hazrat Abdul Quader Jilani (R) during the age of chained or restricted *Belayet* (*Belayet-e-Mukaiyeda*) and Hazrat Shah Sufi Syed Ahmad Ullah (K) during the age of open or free *Belayet* (*Belayet-e-Mutlaka*) as the claimants of *Gausul Azam*. No other saints were found to claim this *Gausul Azmiat* and to reveal innumerable miracles (*Keramat*) at all levels. In this respect the statement made in the Holly Quran may be cited:

“If there is any claimant, come forward; but you will not be able to claim. If you cannot show any saint with this claim, then fear God. Stop arbitrary publicity against saints which is a sin”. (*Sura Bakara, Ayat : 23*). “It is certainly a great sin to speak about what you do not know”. (*Sura Bakara, Ayat : 24*).

In *Fatehur Rabbani* it is stated thus:

“Any arbitrary or baseless assumption is a sin. Consider this statement as *Al-Hadith*”.

Hazrat Abdul Quader Jilani (R) said,

“You should not become devoid of religion under the following circumstances:

- a) When people do not do what they know;
- b) When people do what they know;
- c) When people do not let other people know what they want to know;
- d) When people do not try to know what they do not know”.



## Chapter Two

### Journey of Soul (*Sayar-e-Ruhani*).

To make human soul mobile towards God with divine power is known as *Sayar-e-Ruhani* (travel or mobility of soul). *Sayar-e-Ruhani* is of three types:

- a) *Sayar Illallah* (The Journey of people towards God);
- b) *Sayar Fillah* (To be mixed up with the virtues of God sacrificing one's own identity);
- c) *Sayar Ma-Allah* (To be in contact with God and to acquire power to transmit divine power among the creations in different ways).

The person with these types of *Sayar-e-Ruhani* power is the great saint or *Oli*. Though *Sayar-e-Ruhani* is found to exist among saints with different conditions of *Gausiat* and *Kutubiat*, yet the person with both these virtues (i.e., *Gausiat* and *Kutubiat*) is known as *Gausul Azam*. According to this definition also, both Hazrat Shah Sufi Syed Abdul Quader Jilani (R) and Hazrat Shah Sufi Syed Ahmad Ullah (K) may be regarded as *Gausul Azam*. The most important thing is that they themselves claimed *Gausul Azamat* and when others called them *Gausul Azam*, they gave consent to that. When Moulana Abdul Hadi Kanchanpuri (R) in a poem in honour of Hazrat Gausul Azam Maizbhandari (R) wrote "*Hadi is mad to see the divine light of Gausul Azam and Gausul Azam is with Hadi*", Hazrat Maizbhandari (R) corrected the poem thus: "*Hadi is mad to see the divine light of Gausul Azam and Hadi is with Gausul Azam (Ratna Bhandar, Vol. I., Poem No. 20)*". Thus in every respect we can see innumerable miraculous events and deeds of both of them. So, we find their influence upon all creatures including jins, fairies and

angels. All obey them and express loyalty to them. (*Jibani-O-Keramat*, Moulana Faizullah). Therefore, it is proved that among the four causes of sending prophet to the people in this mysterious world of religion, religious technique or science is the last and the everlasting cause. It is also proved by the statement made in the Holy Quran:

“Certainly God has shown kindness to the people of this world when one is appointed among them prophet who shows the symbols of God to them and makes them men of character and teaches them Holy Quran and philosophy eventhough hitherto they were clearly in darkness”. (*Sura Al-Emran, Ayat : 164*).

“The devil asks you to be engaged in shameful activities by showing you the fear of want. God is promising to you to forgive you and to give you much more. God is omniscient. God teaches him technique whom He (God) wishes to do so. Whom He (God) taught technique, He (God) made him the possessor of endless glories and virtues. The machine-like men lacking in all sorts of emotions and tastes are not capable of remembering or understanding Him (God)”. (*Sura Bakara, Ayat : 268-269*).

He is the greatest saint (*Gausul Azam*) who is entrusted with the responsibility of guiding people to have faith in God (*Hedayet-e-Ershadi* which is the work of *Nabuat*) and teaching science (*Hekmat*, which is the work of *Hekmat-e-Targibi of Belayet*). He is capable of expressing mysterious words, claiming himself as saviour and doing things which are not always understandable to common man and in deed, these are required of him. Otherwise the human civilisation would be deprived of knowing God and receiving beneficial blessings from the prominent saint. This is recognised in the Holy Quran as great favour and as the last consequence of favour. The power of the saint is amplified by divine powers

like power of feeling (*Kasf Elham*), secret knowledge of the highest level (*Ilmi-e-Ladunni*), highest spiritual feeling (*Hal Jajba*) etc. According to the explanation of *Ayat* 2 and 3 of *Sura Bakara* of the Holy Quran made by Allama Mohiuddin Ibn-e-Arabi (the great interpreter of the Holy Quran) it appears that the Holy Quran guides (*Hedayet*) those people who are faithful in the invisible. Belief (*Iman*) in the invisible is of two types:

1. To believe by following others (*Iman-e-Taklidi*);
2. To believe on the basis of documental evidences and investigation (*Iman-e-Tahkiki*). This enquiry or investigation (*Tahkik*) is again classified into two types:
  - a) Document-based (*Elted Lali*) : This is included in the stage of knowledge of faith (*Ilm-ul-Ekin*).
  - b) Based on the development of soul (*Kasfbased*) : This is again divided into two:
    - i) To see the things or objects directly about which description is made (*Mosahedatul Mosamma*). This is also called law of faith (*Ain-ul-Ekin*).
    - ii) To observe the visible things closely (*Sahud-e-Jati*). This is also called truth of faith (*Hakkul Ekin*).

Since these two things refer to the soul's divine feelings, these are not included in the stage of faith regarding the unseen or invisible (*Iman-e-Bilgaib*). Therefore, they accept what they know or understand through the soul (*Kasf*). The unfounded documents based on hearsay may not be acceptable to them (*Sura Bakara*).

The views of Imam Gazzali (R) regarding the knowledge of faith are stated in *Tasawaf-e-Islam* (p. 273). According to him, among the three types of faith, there is no bar to the faith of the perfect (*Kamil*) saint.

For instance, if a faithful man says that someone is in the room, it may be believed. If someone hears his voice, it is

also believable. If then someone enters into the house and finds proof of his faith, then that faith may be termed as faith without any hindrances (*Hejab*) or knowledge of law (*Ilm-ul-Ain*) or law of faith (*Ain-ul-Ekin*). If someone observes this faith more closely and evaluates it, then truth of faith (*Hakkul Ekin*) is achieved. The views of Hazrat Misri (R) which is also stated in the same book (p. 212) conform to this. The Egyptian theological interpreters (*Fakihs*) did not agree with the views of Zunnum Misri (R) as a result of which Zunnum Misri (R) was expelled from Egypt. If we notice the Arabic letters *Alif*, *Lam* and *Meem*, we find the truth of the above statement. For instance, *Alif* means Allah or praying cycle (*Daira-e-Uluhiat*). It also means self or truth of man (*Hakikat-e-Insani*). (*Ziaul Kulub*, p. 44). In the *Hadith Sharif* it is stated thus, "Man is my mystery and I am the mystery of man". The word *man* is derived from *Unsun* which means love. In the *Hadith Sharif* it is also stated thus, "I (God) was hidden when I (God) made up my mind to create. Then desire grew in me to introduce myself. I created. My (God) first creation is the light of Muhammad (Sm) (*Noor-e-Muhammadi*) whom I am admiring myself and who is my admirer".

The Arabic word *Ahmadu* means "I am admiring". With this word the truth of man and his existence adorned with the light and virtues of God emerged and flourished. *Lam* means Jibrael (A). He is the mediator between God and His (God) creations. He is the angel with the power of carrying revelation from God to the Prophet. *Meem* means the leader of the global world (Hazrat Muhammad (Sm) ) who is the open blessings of God in this mundane world (*Rahmat-ul-lil Alamin*). He is mentioned as *Farj-e-Mujarrad* in *Tafsir-e-Hakkani* (Vol. 2, p. 75). By dint of this virtue the first man on earth, the caliph of God was created in the shape of Hazrat Muhammad (Sm) who could claim the *Sajida* (to bow down one's head on another's feet as a mark of respect) of the angels. The opponents to this claim are cursed by God for

ever. In this sense the opponents to the person who attained human perfection (*Kamaliyat*) and who got unlimited blessings of God are also cursed. Therefore, for the sake of the security of the world, it is a must to realise the need and to express loyalty to the perfect man (*Insan-e-Kamil*) Hazrat Muhammad (Sm).

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## Chapter Three

# Evolution of the Age

### A. The Restricted *Belayet* (*Belayet-e-Mukaiyeda*)

The hidden *Sufism* which was prevalent as *Sunnah* of Prophet Muhammad (Sm) during his (Prophet Muhammad (Sm) ) life-time became open and continued to exist even after the departure of the Prophet Muhammad (Sm) from this mundane world in the *Tariqat* (path of God) principles of *Sufi* saints. But due to the influence of conventional and orthodox *Alims* (highly educated in Arabic education) and *Shariah* rule, this *Sufism* was put under chain and as a result, *Belayet* became restricted. The age of restricted *Belayet* is known as *Belayet-e-Mukaiyeda-e-Muhammadi*.

### B. Emergence of the Age of the Open *Belayet* (*Belayet-e-Mutlaka*)

Due to the evolution of the age, long time-gap of about six hundred years after the departure of Hazrat Gausul Azam Abdul Quader Jilani (R) and instability in state administration, the Islamic foundation of the world began to break down and *Shariah* rule became weak and lifeless.

As a result of the establishment of British rule in the area now constituting Bangladesh in October 16, 1760 during the peak hour of the prosperity of the sun of *Muhammadi* religion, the human society again faced a *dilemma* and because unfit to get the blessings from Almighty Allah. The Muslim society lost state patronisation for social conventional religion, became inactive and faced misfortunes. During this lifeless and weak *Shariah* era the necessity of the emergence of the age of open *Belayet* (*Belayet-e-Mutlaka-e-Ahmadi*) with emphasis on moral religion was urgently felt. This open *Belayet* gives priority to the will-power of God more than the

rules and regulations of conventional religion. The person with this open *Belayet* is the finisher of the restricted *Belayet* (*Belayet-e-Mukaiyeda*) and the beginner of the age of open *Belayet* (*Belayet-e-Mutlaka*). He is also the supporter of religious equality (*Tauhid-e-Adyan*). For this reason Hazrat Shaik-ul-Akbar Allama Mohiuddin Ibn-e-Arabi (R) terms the person with open *Belayet* as *Khatemul Alad* (the last greatest saint). It is stated in the Holy Quran thus:

“Your last is better than your first”. (*Sura Waddoha, Ayat : 4*).

It is a good news for the long age of *Belayet*. In this connection the spiritual statement of *Kutub-e-Zaman* (saint of the age) Hazrat Moulana Shah Sufi Shafiullah (R) may be quoted here:

“Hello Miah! Do you know? What do you know? The saint of this kind (Hazrat Gausul Azam Maizbhandari (R)) has not come to this world within the period of last six hundred years”.

This statement is a clear declaration of the status of Hazrat Ahmad Ullah Maizbhandari (R). His status has been described in detail under the caption ‘Opinion of the Famous Persons’ in Chapter Five of this book. The Hindus also believe in the good news of the emergence of *Kalki Abatar* (the last saviour). Therefore, this age may be justifiably termed as the age of open *Belayet* (*Belayet-e-Mutlaka*).

### C. The Open *Belayet* (*Belayet-e-Mutlaka*)

*Nabuat* is the name of a glorious and respectable title given by Almighty Allah. It is limited depending upon place, time and environment. But *Belayet* is unlimited. *Oliun* is also a name of Almighty Allah which means close friend. Therefore, as God is omnipresent and everlasting, the *Belayet* is the soul of *Nabuat*. In the Holy Quran there are statements like ‘God is the guardian of the faithful’, ‘God is the

appreciated friend of the faithful' etc. But there is no mention of the name of God as 'Prophet' or 'Rasul' in the Holy Quran. In *Fususul Hekam* Shaikh-ul-Akbar Allama Mohiuddin Ibn-e-Arabi (R) said, "*The Khatemul Awlia* is the hereditary saint of Hazrat Muhammad (Sm)". He takes everything from the origin (God). He is the observer of all stages (*Mokam*) and status of *Belayet*. He is the finisher of old *Belayet* (restricted *Belayet*) which was full of hard and fast rules. He is the best beauty of all the beauties of Hazrat Muhammad (Sm) who is the leader (*Imam*) of congregation (*Jama'at*). As the opener of the door of protection and rescue (*Safayat*) he is the supreme commander of the sons of Hazrat Adam (A). The power of commanding is one of the best virtues of the names of God under special circumstances. Because the name *Rahman* will not recommend during danger and diseases to God (receiver of exchange) for the sake of discipline (*Fususul Hekam*, p. 13). Let us cite an example in this connection in the following paragraph:

The nature of a thief is to steal something. He is to face trial for theft. The court of justice gives punishment to the thief depending upon the nature and degree of his crime. The justice himself can show no mercy or affection. Because the thief is inviting his punishment himself by committing the crime. Therefore, if we go a bit deeper into the matter we see that the thief is the controller of his own punishment and thus can control judgement by not doing the crime. The justice can not show its kindness during judgement. Besides, the justice can not recommend for the seeker of justice also.

In *Fususul Hekam* it is also stated that the word *Allah* combines all the names of God. This name as the object of prayer flourishes at different stages and this name is the pioneer of all His (God) names as the reflector of His (God) status and glory. Therefore, if this word *Allah* is reflected in any name, that name also becomes full of greatness as compared to other names of God.



In *Fasusul Hekam* it is also stated that the assured greatness is for him who is considered to be the surrounding chain of all the doors of the past, present and future and who is the possessor of all status or virtues of perfection (*Kamaliat*), eventhough his status and virtues may appear to be good or bad to the conventional human mind and *Shariah* rule. This all-surrounding perfection (*Kamil-e-Muhit*) is certainly for the saint whose name involves the word *Allah*.

#### D. Difference in the Viewpoints of the Prophets and Saints:

What the prophets see, they see through the light or viewpoints of Hazrat Muhmmad (Sm). On the otherhand, what the saints (*Oli*) see, they see through the light or viewpoints of *Khatemul Awlia* (the last greatest saint). Even the prophets also see through the light or viewpoints of *Khatemul Awlia*. Because the conventional religion and the *Risalat* of one prophet went away with the coming of another prophet and his religion. But *Belayet* can never go away or it can never stop, because it is closely related with God and this relationship is unbreakable. It is further stated in *Fasusul Hekam* (p. 92) that the *Khatemul Belayet* or the *Khatemul Awlia* is the last structure or brick of the building of Islam. Because *Nabuat* is the revelation from God through Hazrat *Jibrael* (A) asking to do or not to do something. This is comparable with the brick of silver obtained from the mine. But *Belayet* is the power derived from the mine by the *Khatemul Awlia* by his own hand. It is that mine from which *Jibrael* (A) would carry the revelation to the Prophet. Therefore, it is comparable with golden brick. The construction of the building of Islam is complete when brick of *Nabuat* (full of *wahy* or (revelations) and *Elham* is combined together with the brick of the above stated *Belayet*.

## Chapter Four

### Forecast of the Emergence of the Global Saint

Hazrat Gausul Azam Moulana Shah Sufi  
Syed Ahmad Ullah Maizbhandari (R)

The necessity of a saint to be the reformer of the age with unparallel personality was deeply felt five hundred years after the sad demise of Hazrat Sheikh Abdul Quader Jilani (R) (who is the beginner of restricted *Belayet*). The necessity was felt when the Muslim rule came to an end in Indo-Pak sub-continent and the British rule began. Hazrat Mohiuddin Ibn-e-Arabi (R) in the latter part of the Chapter on *Faschey Shish* in his famous book *Fasusul Hekam* stated about the emergence of the age reforming, global saint (*Biswa Oli*) Hazrat Moulana Ahmad Ullah (R) thus:

“A son will be born among mankind who will be the follower of Hazrat Shish (A) and the holder and carrier of his distinction. After him no son will be born with such dignity and status. He will be the greatest of all saints”. (*Khatemul Alad*). (*Faschey Shish*, p. 97).

According to glossary of terms used by Hazrat Shaikh-ul-Akbar, Hazrat Mohiuddin Ibn-e-Arabi (R) that person is called *Alad* who is the conveyor of the hidden mystery of his father. The person who fruitfully applies the thoughts and ideas of his father in his own personal life, is also known as *Alad*. (*Faschey Nuhi*, Chapter III, p. 101). The son who does not fruitfully apply his father's thoughts and ideas in his own personal life, is not called *Alad*, “Their thoughts and ideas are not the true application of the thoughts and ideas of Hazrat Noah (A), rather they are shameless and infidels”.

(*Faschey Nuhi*, Chapter III, p. 105). Since the thoughts and ideas of Kenan did not follow the thoughts and ideas of Hazrat Noah (A), Kenan was not recognised as the descendant (*Alad*) of Hazrat Noah (A). Rather it is mentioned as follows:

“He is not your descendant (*Alad*)”.

Though Solaiman Parsi (R) was the inhabitant of Persia, Hazrat Muhammad (Sm) recognised him as his blood relation or *Ahal*. Thus Hazrat Noah (A) using the glossary of the terms of the Holy Quran said,

“Do not allow the liar to go with you who does not admit himself as the inhabitant of the world and who encourages misdeeds. Because his thoughts can not create anything good. The selfish thoughts are not effective to a perfect (*Kamil*) saint”.

Therefore, the holder and conveyor of true perspective is known as *Alad* or *Ahal*. The person who does something contrary to the said perspective may not be termed as *Alad* or *Ahal*. In accordance with this view, the last greatest saint may be regarded as *Khatemul Awlad* or *Alad*. The greatest hereditary things of Hazrat Muhammad (Sm) is the *Khatemul Belayet* (*Tajkera-e-Shaikh-e-Akbar* (K), Chapter on *Fatuh-e-Makki*, p. 21). This *Khatem* or end is of two types:

i) Hazrat Jesus Christ (A) is the number one great. Because he is the joint possessor of both *Risalat* and *Belayet*. He is the end of all *Belayet* (*sufism*) and he is the last sign of the Day of Judgement. He will appear during the last era.

ii) The number two great is Hazrat Gausul Azam Ahmad Ullah Maizbhandari (R) who is the ender of restricted *Belayet*. He will emerge as the possessor of greatness of all the nations and tribes. Hazrat Mohiuddin Ibn-e-Arabi (R) in 595 Hijri said,

"I (Mohiuddin Ibn-e-Arabi) met with him (*Khatemul Awlad*). He (*Khatemul Awlad*) showed me (Mohiuddin Ibn-e-Arabi) his sign of *Belayet* sealed in his body. The general masses will not recognise his divine and mysterious words. Though his sign of *Belayet* is not within the common sight, yet he is still present during my age or era". (*Fasusul Hekam*).

According to the above statement, the *Khatemul Awlia* has been the saint since the period when Hazrat Adam (A) was mixed up with water and earth. (*Fasusul Hekam*, p. 39). *Khatemul Awlia* is the descendant saint of Hazrat Muhammad (Sm). He is the best beauty of all the beauties of Hazrat Muhammad (Sm). He is the greatest saint who is the enclosure of all the circumstances-present, past and future (*Nisbatain-e-Admee*). He possesses all the virtues of perfection (*Kamaliyat*) eventhough these virtues may not be percieved with common eyes or may be good or bad in the eye of common people. This all-encompassing *Belayet* is allotted to the person whose name is associated with the word Allah (*Fasusul Hekam*, p. 11).

Being the possessor of *Belayet-e-Khijri* (the *Belayet* of the highest order) he is the mobiliser of both visible and invisible things which is termed as *Fardul Afrad* (*Mottalib-e-Rashidi*, p. 268). There is no other door above the door of *Belayet*. *Khatemul Awlia* is the last brick of the wall or building of Islam which makes the wall or building of Islam perfect. (*Fasusul Hekam*, p. 92).

From the above it is proved that the ender of restricted *Belayet* is the greatest saint (*Khatemul Alad*). Because this saint is the possessor of the greatest status of *Belayet* and nothing remains to be exposed after him. Hence he is the last greatest saint (*Khatemul Alad*). In *Fasusul Hekam* there is also some predictions about the emergence of *Khatemul Alad*.

These are as follows:

“A little before the birth of this greatest saint, his one sister will be born. He will be born in the border area of the People’s Republic of China. His language will be identical with the language of the city in which he will be born. After his birth, the inhabitants of the area will lose fertility. The number of marriage will increase without any power to produce a child. He will call people towards God. But people will not pay heed to his sermons. After the death of him and the faithful Muslims of that age, the human nature will become similar to that of animal, i.e., human being will lose rationality. There will be no distinction between the permitted and forbidden things. The people will lose religious and ethical considerations and become addicted to sexual excesses”.

The above forecasts or predictions are applicable to Hazrat Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (R) because—

- i) According to the description of Hazrat Ibn-e-Arabi (R), Hazrat Shish (A) is the prophet of *Ahmadiul Mashrab*. Hazrat Moulana Ahmad Ullah Maizbhandari (R) is also the saint belonging to the same *Ahmadiul Mashrab*.
- ii) Before his birth his one sister was born.
- iii) His language was a local language.
- iv) During his period the practices of birth control and vasectomy were prevalent.
- v) He called the people towards the simple, spiritual and *Tariqat* path of Almighty Allah irrespective of caste, creed and religion.
- vi) The people could not properly understand and respond to his call for human emancipation.
- vii) After his departure from this mundane world, the people have become devoid of moral and spiritual

values and are leading a life of animal lacking in rational behaviour.

- viii) Chittagong has been termed as the border of China. Because during the period of Hazrat Ibn-e-Arabi (R) this area was under the rule of rulers belonging to the Chinese tribe.
- ix) Since Hazrat Moulana Ahmad Ullah Maizbhandari (R) was aware of the fact that there was no basic difference in the moral values of different religions, he did not pass any remarks or comments against the rituals of any religion. All the people irrespective of caste, creed and religions were impressed by his virtues and were admirers of his greatness. This implies that he has given novelty to religion.

Hazrat Maizbhandari (R) bloomed like the middle finger amongst his own class. He was the *Fardul Afrad* being the mobiliser of visible and invisible things. For all these he may be termed as the finisher of the restricted *Belayet* (*Belayet-e-Mukaiyeda-e-Muhammadi*) in the following four respects:

- a) Hazrat Maizbhandari (R) did not leave any son alive in this world after him since he (*Khatemul Oli*) was loyal to the sacred religion of Hazrat Muhammad (Sm).
- b) He is the last great saint also as the bearer of the light of knowledge (*Nazar-e-Fikri*) of Hazrat Shish (A). As the birth of Hazrat Shish (A) is extra-ordinary, the advent of the open *Belayet* is also extra-ordinary. The moral religion was totally degraded after the departure of Hazrat Abdul Gani Tabluchi (R) in 1243 *Hijri*. The degraded moral religion got a new lease of life with the emergence of the great saint Hazrat Maizbhandari (R) with the power of a saviour in a simple way.

- c) *Fardul Afrad* is the person who is the mobiliser of visible and invisible things of all religions and who is respected and appreciated by all in the contemporary world.
- d) He is the owner of open *Belayet* as the encompasser of all preceeding and succeeding religions who is known as *Nisbtain-e-Admee*.

Therefore, the above mentioned *Fazilat-e-Rabbani (Belayet)* is fully developed in him. So, it is not possible to find this power bloomed in a person other than Hazrat Maizbhandari (R), because the capability of blooming is confined only to him. So, he is the ender of restricted *Belayet*. He is the propounder of the famous revolutionary measures "Seven Methods" virtually required for the purification of the human soul. He is the last *Gausul Azam* with the power of a global saviour.

## Chapter Five

### Introduction of the Motherland of Hazrat Gausul Azam Maizbhandari (R)

In accordance with the predictions of Hazrat Mohiuddin Ibn-e-Arabi (R) and according to the description of history and geography the birthplace of Hazrat Maizbhandari (R) is located in the centre of Chittagong which is adjacent to the Chittagong Hill Tracts (where most of the inhabitants are Buddhists) and which lies in the hinter land of the Mainland China. The place also lies to the east of Sitakund (the holy place for the Hindus) and also to the east of the Equator. The place where Hazrat Maizbhandari (R) was born is named by traveller Ibn-e-Batuta as the 'green city', named by the Arabian merchant as 'Chattal', by the tribal Buddhist as 'Chatonggong', by the Urdu poets as 'Chatgani', by the Hindus as 'Chattala', by the Muslims as 'Chattagrami' and by the English as 'Chittagong'. If we consult the history of Chittagong we find that the Tibetan people of Chinese origin called 'Barma' lived in the place in ancient times where Hazrat Maizbhandari (R) was born. They came to Chittagong through the Brahmaputra. (Mahbubul Alam, *Chattagramer Itihas: Purana Anjal*, p. 4).

The nature of the people of Chittagong is quite different. They are fond of collection and freedom. They follow the good features of any civilisation or nations which they like and dilute them in their own culture. Chittagong is quite open to different nations and civilisations. This is the ground for mysteries of the saints and devotees. This is also the playground of Almighty Allah, the Merciful. The language of this district is the mixture of different languages. The geographical nature of this district is similar to the nature of the global geography. The inhabitants of the district of



Chittagong are generally fond of *Sufi* civilisation. While I was a student of Mohsenia Madrasah in Chittagong during the year 1911, I got a copper coin prevalent during the *Aham* rulers in the nearby hill. I sent it to the then Professor of Pali of the Chittagong Govt. College through Mr. Abdus Salam B.A. of *Darogo Bari* in Chandanpura, Chittagong. He (Professor of Pali) identified the coin as the coin of the *Aham* rulers. The professor sent the coin to Calcutta Museum for preservation. From the physical structure, colour and face of the tribal people it becomes clear that they (the tribal people) are simple-hearted and believe in the religion of non-violence.

During the 10th century of the Christian era, a kind of peculiar mosque known as *Mokam of Buddha* was built in coastal areas, east of the Meghna, south of Brahmaputra upto the Malayan peninsula. These mosques were equally respected both by the Buddhists and the Muslims. In 377 A.D. during the rule of Samudra Gupta (a Buddhist) the Hindu civilisation spread in Bangladesh. (Abdus Sattar, M.A., *Nutan Itihash* p. 88). According to different histories, the influence of the Chinese civilisation was prevalent upto the 12th century A.D. Bijoy Sen, son of Hemanta Sen conquered the coastal areas of South Bengal and ruled the areas from 1097 A.D. to 1159 A.D. As a result, Hindu civilisation further spread in the areas now constituting Bangladesh. When Bakhtiar Khilji conquered Bengal in the year 1193, the spread of Hindu civilisation was stopped. In October 14, 1760 when the British colonised the Indo-Pak sub-continent, a kind of secular state without any influence of religion came into being. After the Sepoy Mutiny in 1857, the prospect of religious state totally disappeared. As a result, the communication between the religious rulers and state administration was broken. The influence of Islamic *Shariah* became very weak gradually due to the lack of religious administration system.

### A. The Advent of a New Era

The new rule being free of religious conventions heralded a new era. Hazrat Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (R) was born in 1826 A.D. The birth of Hazrat Maizbhandari (R) during the above period as the protector of sacred religion (*Din-e-Matin*) is very natural. Historically, this age is known as the age of open *Belayet* (*Belayet-e-Mutlaka*). During the period the rule of the hilly tribes was dominant over north-east Chittagong.

### B. Introduction of Hazrat Ibn-e-Arabi (R)

Hazrat Shaikh-ul-Akbar Allama Mohiuddin Ibn-e-Arabi (R) was born in Spain on Monday, the 27th of *Ramjan*, 560 *Hijri* and in 1166 A.D. He was a learned and highly developed spiritual saint who got special blessings from *Piran-e-Pir Dastagir* Hazrat Abdul Quader Jilani (R). The honourable title of *Mohiuddin* of Hazrat Abdul Quader Jilani (R) was bestowed upon Hazrat Ibn-e-Arabi (R) by Hazrat Abdul Quader Jilani (R) himself and Hazrat Jilani (R) described Ibn-e-Arabi (R) as his son. Hazrat Ibn-e-Arabi (R) wrote many valuable books and *Tafsir* (explanation of the Holy Quran) in Arabic. Being asked by Hazrat Muhammad (Sm) in a dream in 637 *Hijri*, he wrote *Fasusul Hekam*. He died in 638 *Hijri* and in 1240-41 A.D. During the period the influence of Turk-Afgan Sultanate was prevalent in the area now constituting Bangladesh. The Grand Trunk Road built by Sher Shah, the *Dighi* (great tank) of Nushrat *Badshah* (King) etc. stand as evidences of the Muslim rule in the areas spreading from the west of Sitakund upto the south of Hathazari in Chittagong. There are still some hilly kingdoms adjacent to Fatikchari Thana. If we read the history of Chittagong we find that the "*Debs*" (titiles) of Chandra Tribe declared freedom in 1229 A.D. and they donated lands in 1343 A.D. The predictions of Shaikh-ul-Akbar Allama Mohiuddin Ibn-e-Arabi (R) correspond to the similar period.

### C. The Historical Signs of the Tribal Rulers

The eastern regions of Sitakund which is known as Fatikchari was once a marshy land and tribal *Maghs* and *Chakmas* were influential there. *Magh Pukur*, *Magh Bhita*, *Malumer Tila*, *Damdama* etc. stand as evidences of *Magh* rule in the region. We also find evidences of *Magh* rule in the area from the names of rivers like *Lelang*, *Durung*, *Halda* etc. in Fatikchari Thana. The name *Fatikchari* is also named after a hilly canal.

The marshy lands of the regions were converted into the cultivable land with the influence of these hilly canals. There is also a mention of *Maghi era* followed by the hilly rulers in land records. All these prove that this area was under the influence of the hilly rulers.

*Chatang* means peace and *gong* means the best or the head. Therefore, the word *Chatanggong* means the best of peace. The hilly Chinese people used to come to Chittagong and give peace to the nomads by showing them charming sceneries. That is why, they used to call this region *Chatanggong* in tribal language.

The Chinese rulers of Turkistan were found to hold the title of *Khakan*. For instance, *Khakan-e-China*, *Khakan-Ibn-e-Khakan*. There was also a practice of reading *Khutba* (sermon) in the name of Sultan Abdul Hamid Khan, the last caliph of Turkey. There is also a mention about it in the *Khutba* of Ibn-e-Nabata. The inhabitants of Turkey are also a branch of the Mongolian Chinese. In this sense it appears appropriate to regard this place as the border of China as it is found in the predictions of Hazrat Ibn-e-Arabi (R). He was able to know this with the help of his inner eye (*Kasf*).

This district of Chittagong once was known as *Chatgam* of *Badar Pir* and as *Islamabad* during Muslim rule. The geographic feature of this district are similar to those of the global geography. This district is endowed with hills, mountains, fields, islands, plain lands etc. This district is the

abode of the spiritual saints and hermits. It appears that Chittagong is always adorned as if with beautiful ornaments to receive the great saint. Many saints and hermits came to this district in different periods. It appears that the atmosphere of this district is congenial for the residence of the great spiritual saints.

There are many springs in this district the flow of which satisfies the thirst of the thirsty travellers. The resourceful hill and rivers also provide bounties to the inhabitants of this area. In the Holy Quran it is stated,

“The desired things have been created in this mundane world for which you prayed”.

The beautiful scenery of the district makes the travellers impressed and cheerful. Looking at the beautiful scenery of rivers, hills and green fields, the human minds become devoted to Almighty Allah with heart-felt gratitude. In the Holy Quran it is stated as follows:

“Certainly you did not create this uselessly. There is unknown mystery behind this”.

The unknown mystery was known in the subsequent period. The unknown mystery in this context was the emergence of the greatest saint Hazrat Gausul Azam Maizbhandari (R). The name of the Police Station in which Hazrat Maizbhandari (R) was born is known as Fatikchari. *Fatik* is derived from the word *Sfatik* which means crystal or clear and *Chari* means flow. Therefore, *Fatikchari* means clear flow or clear stream. In the Holy Quran the flow of water of heaven is known as *Chalşabil Janjubil* or clear and digestive flow. The stream originates from short-sized mini-hills, which are like the breast of mother or from very clear, digestive, sacred and mild springs.

The rainy season washes away the dirt and nasty things of the rivers and plains through its heavy downpour and makes them clear and transparent. The rainy season also

helps the rivers to bring silt from the hills to the fields necessary for cultivation. It also destroys the pride of the sea and makes it bow down to the ever rising entity. The flow of water during the rainy season also fills up ponds, canals, fields etc. with fishes. The fertile land so created out of silts smiles and inspires the farmers by giving the news of multiple yield of crops (*Ashro Amsaleha*). Receiving the highest yields of crops, the farmers become happy and cheerful. The farmers say, "If there is any heaven in this world, it is this". Hazrat Gausul Azam Maizbhandari (R) was born in this heavenlike Police Station of Fatikchhari. The word *Maizbhandar* means 'central storehouse or central supply depot'. This village was used and known as the central supply depot of food for the Muslim soldiers fighting against *Magh Kings*. In course of time this *Maizbhandar* was transformed into the centre of spiritual power and the birth place of Hazrat Gausul Azam Maizbhandari (R), the greatest harmonizer among the people of different religions (*Tauhid-e-Adyan*). The birth place of Hazrat Maizbhandari (R) is a calm and quiet place with beautiful natural scenery. This place may be termed as the birth-place of a co-ordinator between the conventional rituals and the divine aspects of religion. This place may be further termed as the centre of moral and spiritual development of human nature seeking welfare.

#### **D. The Birth of the Global Saint**

In the above famous place, a fortunate greatman Hazrat Shah Sufi Syed Ahmed Ullah (R) was born at the influence of the will-power of Almighty Allah on Wednesday, 1826 A.D., *Magh 1*, 1233 B.S., 1188 *Maghi* and 1244 *Hijri*, Hazrat Gausul Azam Maizbhandari (R) is the glory of Chittagong which is the queen of the natural beauty. He is the greatest saint who is the propounder of the last divine era.

The first half of the religious era was being conducted by the *Nabuat*. After the completion of *Nabuat* and during the beginning of the second half of the religious era (*Belayet*) Hazrat Gausul Azam Maizbhandari (R) emerged as the possessor of open *Belayet*. Therefore, he may be termed as the *Oli* or *Mujaddid* of the present age and *Fardul Afrad*. According to the statement of Hazrat Allamā Ibn-e-Arabi (R) Hazrat Maizbhandari (R) is the ender of restricted *Belayet* and the beginner of open *Belayet*. He is also known as the last greatest *Oli* (*Khatemul Alad*).

### **E. The Significance of the Name of Hazrat Gausul Azam Maizbhandari (R)**

The name of Hazrat Gausul Azam Maizbhandari (R) has resemblances with the name *Ahmad* of Hazrat Muhammad (Sm) and has close connection with the greatest name *Allah* of God and thus his (Hazrat Maizbhandari (R) ) name originates from two great words, *Ahmad* and *Allah*. By combining both the words his name has become Ahmad Ullah (R). His grandfather's name is *Mati Ullah* the meaning of which is very close to the meaning of the name *Abdullah* (the grandfather of Hazrat Muhammad (Sm) ).

His mother's name is *Khairunessa* which is the title of the name of Hazrat Fatima (RA). During his life-time his son, Moulvi Syed Faizul Huq died leaving behind him his two sons, Moulvi Syed Mir Hasan and Moulvi Syed Delawor Hossain in this mundane world. This fact also resembles the case of Hazrat Muhammad (Sm) who also did not leave any son behind him in this world after his departure. During the death of Hazrat Gausul Azam Maizbhandari (R) his only daughter Syeda Anwarunness was alive which is also similar to the fact that Hazrat Fatima Khairunness (RA) was alive during the departure of Hazrat Muhammad (Sm).

Hazrat Maizbhandari (R) left this world on the 27th of *Zilqad*, the *Miraj* (meeting of the Prophet (Sm) with Allah)

occured on the 27th of *Rajab* and the Holy Quran was revealed first on the 27th of *Ramjan*. So, the date of death of Hazrat Maizbhandari (R) is also significant from this viewpoint. Not only that, there are also other similarities. Hazarat Imam Hasan (RA), the grandson of Hazrat Muhammad (Sm) died on the 9th of *Muharram*. Similarly, the grandson of Hazrat Maizbhandari (R) Moulvi Mir Hasan died on the 9th of *Muharam*. The three dates, the 27th of *Rajab* (*Miraj* date), the 27th of *Ramjan* (date of first revelation of the Holy Quran) and the 27th of *Zilqad* (date of death of Hazrat Maizbhandari (R) ) are fully consistent with the cycles of the above lunar months.

#### **F. Introduction to the Tribe of Hazrat Maizbhandari (R)**

Hazrat Gausul Azam Maizbhandari (R) belongs to the family of Hazrat Muhammad (Sm). With the passage of time the descendants of Hazrat Muhammad (Sm) came to Baghdad, from Baghdad they came to Delhi and from Delhi they came to Gour, the then capital of Bengal. In 1575 epidemic broke out in Gour and as a way of escape Kazi Syed Hamiduddin Gouri came to Chandanaish (formerly Patiya now turned into two P.S., namely, *Patiya* and *Chandanaish*) of Chittagong and settled there. His son Abdul Quader came to Azim Nagar of Fatikchhari with a view to performing the duty of an Imam in a mosque. Syed Ataullah was Abdul Quader's son and Syed Ataullah's son was Syed Taibullah. Syed Matiullah, the father of Hazrat Gausul Azam Maizbhandari (R) is the second son of Syed Taibullah. Syed Matiullah settled in the village *Maizbhandar* and ultimately became fortunate in having the illustrious son Hazrat Gausul Azam Maizbhandari (R).

#### **G. Education of the Great Saint**

The primary education of Hazrat Gausul Azam Maizbhandari (R) began in the village *Maqtab*. He completed his secondary education under Moulana Mohammad Shafi,

an inhabitant of village Azim Nagar under Fatikchari Thana (Police Station). Moulana Mohammad Shafiullah was a spiritually developed *Alim (Shaheb-e-Kasf)*. After secondary education, Hazrat Maizbhandari (R) went to Calcutta Aliya Madrasha in 1260 Hijri and he passed the Final Examination of the Madrasha with distinction and command over the Holy *Quran, Al-Hadith, Tafsir, Fiqah* etc. in the year 1268 Hijri. During his study in Aliya Madrasha of Calcutta he used to stay in the residence of *Sufi Nur Muhammad Saheb* who was an enlightened *Alim (Mujahid-e-Alim)*.

In 1269 Hijri Hazrat Maizbhandari (R) was appointed *Kazi (Judge)* of greater district of Jessore. After sometimes Hazrat Maizbhandari (R) resigned from the post and started his career as a professor of Munshi Bu-Ali Saheb's Madrasha in Matia Buruz of Calcutta. During the time Hazrat Maizbhandari (R) came in close contact with *Sultanul Hind Gaus-e-Kaunain* Shaikh Syed Abu Shahma Muhammad Saleh Al-Quaderi Lahori (R), a descendant and spiritual caliph of Hazrat Piran-e-Pir Dastagir Gausul Azam Syed Abdul Quader Jilani (R). Hazrat Maizbhandari (R) got the highest spiritual blessings (*Bil-Barachat Faiz of Gausiat*) from Hazrat Abu Shahma (R) and became Hazrat Abu Shahma's spiritual caliph (representative). Later on, Hazrat Maizbhandari (R) also got spiritual blessings (*Faiz of Ettehad-i-Tabiat*) from Hazrat Shah Sufi Syed Delwar Ali Pakbaj (confirmed Bachelor) Muhajir-e-Madani Lahori (R), the elder brother of Hazrat Maizbhandari (R)'s *Pir-e-Tariqat* (guide who showed path of God) Hazrat Abu Shahma (R). Hazrat Delwar Ali Pakbaj is the *Pir-e-Tafaiuz* (guide who gave faiz or blessings) of Hazrat Maizbhandari (R). Being blessed by two great spiritual saints, Hazrat Maizbhandari (R) became a perfect saint with the power of distributing divine blessings (*Khudai Fazilat*) to mankind. Hazrat Maizbhandari (R) was a born saint (*Bil Asalat*). Hazrat Maizbhandari (R) achieved the power of *Belayet* through love and dedication to his *Pir-e-Kamil* Hazrat Abu Shahma (R). He acquired the



highest status of *Belayet (Bid Darasat)* through both mundane and divine knowledge, *Faiz-e-Ettehadi* and *Ilm-e-Ladunni*. He became the global saint by attaining the highest stage among the four stages of *Belayet (Malamia Masrab)* through great sacrifice, self-control, devotion and dedication and by fighting against all human greeds and evil motives. Hazrat Gausul Azam Maizbhandari (R) left this mundane world at the age of 79 at 1 A. M. on Tuesday, January 23, 1906, *Jilqad* 27 and *Magh* 10.

#### H. Opinions of the Famous Persons Regarding Hazrat Gausul Azam Maizbhandari (R)

Many contemporary intellectuals and famous personalities passed remarks about Hazrat Maizbhandari (R) after seeing him personally and knowing him in different ways. Some of the famous opinions are mentioned below with a view to helping the readers to know and understand Hazrat Maizbhandari (R) in proper perspective.

**i) Opinion of Hazrat Shamsul Ulema Moulana Zulfiqar Ali Saheb of Calcutta:** Hazrat Zulfiqar Ali was a superintendent of Mohsenia Madrasa of Chittagong. He was the father of *Shamsul Ulema* Kamaluddin Ahmed, M.A. (London), an ex-principal of Chittagong College. He wrote in Persian in honour of Hazrat Maizbhandari (R) in a stone-board after the departure of Hazrat Maizbhandari (R) from this mundane world and sent it to Maizbhandar *Darbar Sharif*. The board is fixed at the top of the door of the *Mazar Sharif* (Mausoleum) of Hazrat Maizbhandari (R). The meaning of the writing in the board is as follows:

“The inhabitants of the eastern countries have become God-oriented and the possessor of *Salih-e-Haljaiba* (devotion to God) by dint of the sacred breathing of *Gaus-e-Maizbhandari* (R). That is, the human heart and soul have become filled with the love of God and acquired the state

of deep devotion (*Jajab*). By virtue of the holiness of the shrines of Hazrat Maizbhandari (R), all the shrines of the countries of the region have become brighter and more powerful (*Rownak*). When Mr. Zulfiqar Ali asked about the date of death of Hazrat Maizbhandari (R) he heard such heart-striking words as follows:

It was a moon-lit night of the 27th *Zilqad* in the year 1323 *Hijri*. May God's blessings and satisfaction be bestowed upon him perfectly. This impression came in the mind of Zulfiqar in a dream when he was thinking of the exact date of the death of Hazrat Maizbhandari (R) (which may be termed as *Elka*)".

**ii) Opinion of Moulvi Ayub Ali:** Moulvi Ayub Ali was a translator of the Holy Quran and a renowned literateur. He wrote a poem entitled, 'Hazrat Ahmad Ullah (R), Chittagong' in Bengali analysing the meaning of different Bengali letters used in writing the name of Hazrat Maizbhandari (R) thus:

- Ha* : The word has become bright with your light.
- Ja* : Your victory-flag flies again in the sky.
- Ra* : Your name will last forever in this mundane world.
- Ta* : So long air and aeroplanes would remain in this world.
- Ga* : As if the moon shines in the sky.
- U* : It makes world brighter and removes darkness.
- Cha* : This vast world is full of hypocrisy and conspiracy.
- La* : People have gained permanent light because of the influence of Hazrat Maizbhandari (R).
- Aa* : All human beings become cheerful and hopeful.
- Ja* : The bees sing in joy.
- Ma* : The bees are humming for sucking honey.
- Sa* : The hermits sing in joy.
- Ha* : As if we are offering pilgrimage in a safe city.

*Ma* : On 10th of Magh there is a great assembly of devotees around your shrines.

*Aa* : In *Sura Akhlas* it is stated as *Ahad Samad*.

*Ha* : The word *Meem* enters into the name *Ahad* in joy.

*Ma* : The desire of *Meem* is then fulfilled.

*Da* : *Ahmad* is sighted while *Ahad* remains secret.

*U* : His heart is certainly enlightened.

*La* : Who pronounces the name of Almighty Allah always which is very sweet to hear.

*La* : He is devoted to Almighty Allah in the ocean of divinity (*Lahut*).

*Ha* : One sees the sun and the moon with a delighted mind.

*Sa* : The purpose is served by deep devotion, dedication and earnest desire

*Ha* : As if one sees the sun and the moon regularly.

*Ba* : The six evil motives of human being are overcome and you will be able to meet with God through search.

*Cha* : I have chosen flower in the garden of heaven.

*Ta* : The mind of the saint will be changed if they see the new necklace of gold.

*Ga* : The great star appears in the sky.

*Ra* : The stars shine at night for you.

*Ma* : My garland will be shining for you both day and night.

**iii) Opinion of Hazrat Moulana Shah Sufi Syed Shafiullah** : Once Moulvi Muhammad Yunus Meah (excise inspector and an inhabitant of village Nadimpur, Chittagong) and Moulvi Syed Abu Taher Meah (an inhabitant of village Nanupur, Chittagong) went to *Kutub-e Zaman Hazrat Moulana Shah Sufi Shafiullah* (retired teacher of Aliya Madrasa, Calcutta). Moulana Shafiullah asked them their

address and they replied that they came from Chittagong. Hearing this Moulana Shafiullah said, 'Do you know Hazrat Ahmad Ullah Maizbhandari (R)?' They replied, 'We know him, Sir'. Then Moulana Shafiullah categorically said, "Whom do you know? How much do you know? Such a saint did not come in this world within the last six hundred years".

It appears that six hundred years were estimated taking into account the period of *Hazrat Piran-e-Pir* Abdul Quader Jilani (R) and *Garib-e-Newaz* Hazrat Sultanul Hind Shah-e-Ajmir (R) and this period is complementary to the distance of the *Daira of Belayet-e-Ujma* (Cycle of *Belayet-e-Ujma*).

**iv) Opinion of Hazrat Moulana Abdul Gani Kanchanpuri (R):** Moulana Abdul Gani was born in village Kanchan Pur of Fatikchari P.S. in Chittagong district. He was a perfect (*Kamil*) saint of the highest order who had vast knowledge on *sufism* and religion. Contemporary people of his time would call him ocean of knowledge (*Bahrul Ulum*). He was one of the great saints who got spiritual blessings (*faiz*) from Hazrat Gausul Azam Maizbhandari (R). Moulana Abdul Gani Kanchanpuri (R) wrote many research books on the status and concepts of Maizbhandari *Tariqa* (path) in different languages like Arabic, Persian, Urdu and Bengali. Among the books, *Gyan Darpan* (Mirror of Knowledge), *Prem Darpan* (Mirror of Love), *Atma Path* (Self-study), *Atma Parichaya* (Self-introduction), *Aina-e-Bari* (Mirror of God) etc. are notable. Some of his famous statements regarding Hazrat Gausul Azam Maizbhandari (R) are quoted from his famous book *Aina-e-Bari* in the following paragraph:

"The throne of Almighty Allah has risen like a sun. The secret mystery of God has been exposed. The king of flower has bloomed for whom the three worlds waited for a long time. The mine of meditation of the *sufi* saints and the glory of Hazrat Muhammad (Sm) has emerged in this world". (*Aina-e-Bari*, p. 140).

"The greatest of all saints, the *Gaus* of Almighty Allah has put his step in this world. Thousands of thanks to him. May God bless him with unlimited peace. The greatest king of the world has come in this world to whom both the worlds are like shoes of his sacred legs. The hopes and aspirations of mankind are fulfilled by the sight or favour of the greatest saint. This greatest saint with the power of satisfying human wishes has come in this world. (*Aina-e-Bari*, p. 138). Oh our saviour! You are endowed with riches in abundance. I have come forward towards you. May God bless you with perfect peace for all time to come. Oh the greatest friend of Almighty Allah! Oh the recognised companion of the kind donor! Our heart-felt compliments to you for all the time: present and future. You are the greatest saviour and the respected saint of Almighty Allah. You are the sole authority and second to none in all respects. Oh the honourable guest! We are eagerly waiting for your arrival. Please fulfil our desire without a moment's delay". (*Aina-e-Bari*, p. 136).

"Hazrat Muhammad (Sm) was the last prophet of all prophets and the king of all *Rasuls* of God. Similarly, Hazrat Gausul Azam Maizbhandari (R) is the ender of the era of restricted *Belayet*. He is the king of all saints and the saviour or the *Gausul Azam* of both the worlds: world here and here-after. He is the heir to the *Belayet* of Hazrat Muhammad (Sm)" (*Aina-e-Bari*, p. 151).

In this connection we can also cite few quotations from *Taujihatul Bahia* (translated into Bengali) by a great saint Hazrat Moulana Aminul Huq Farhadabadi (R) (of Village : Farhadabad, P.S.: Hathazari, District : Chittagong). He passed the following remarks about Hazrat Gausul Azam Maizbhandari (R):

"My *Murshid-e-Moazzam*, *Shaikh-e-Mukarram* Hazrat Gausul Azam Maizbhandari (R) was the mobiliser of perfection and blessings (*Kamaliyat* and *Fazilat-e-Rabbani*). He is the

centre of spiritual power (*Faiz*). His influence, miraculous events and wonders (*Keramat*) are always in action. His implicit entity is beaming in his face like *Toor* Mountain. His temperament, body and manners are just like divine light. His virtues are free from all vices and spiritual *faiz* always springs from him. His invisible divine theories are derived from the meeting of Prophet Muhammad (Sm) with Almighty Allah during *Miraj*. His symptoms (*Moshaheda*) are the direct knowledge from the mysteries seen by Prophet Muhammad (Sm) during *Miraj* with God. His virtues are derived from the virtues of Almighty Allah. He is engaged as *Gausul Azam* in the countries of Almighty Allah. May God keep us under the blessed shadows of Hazrat Gausul Azam". (*Taujihatul Bahia*).

The above mentioned Moulana Aminul Huq Farhadabadi (R) was a great *Kamil* saint and was a *Mufti* in Islamic Shariah. His explanation (*Fatua*) was appreciated by the *Alims* of Zameul Azhar University of Egypt. Moulana Syed Abdul Hamid Bagdadi, held the right hand of Moulana Farhadabadi (R) under his arm and introduced him to the Arabian people present at the *Haram Sharif* of the Holy *Ka'aba* with the following words:

"These thin hands are not of bone; these are made of diamonds. His writing has the edge of a diamond. I have not seen such a great learned man in countries speaking in Bengali eventhough I do not agree with some of his interpretations".

Hazrat Gausul Azam Maizbhandari (R) told in honour of Moulana Farhadabadi (R) in the following way:

"I have given one book out of my six books to my Amin Meah".

Hazrat Gausul Azam Maizbhandari (R) signed himself in the *Taufatul Akhiar* (a book of *Fatua* written by Moulana Farhadabadi (R)) and prayed to God for its acceptance.

Moulana Farhadabadi (R)'s soul was always engaged in *zikir* for Allah. He lived a very simple life. He wrote the following books in Arabic:

- a) *Shawahedul Abtalat Fi Taradida Mafi Rafeul Askalat;*
- b) *Dafeul Shobhat Fi Jownjil Astezare Altataat;*
- c) *Taufatul Akhiar;*
- d) *Taujihatul Bahia;*
- e) *Rafeul Gashabi;*
- f) *Gaytul Tahkik Fi Ma Yata Allahku Bihi Talakut Ta'alik;*
- g) *Meratul Fanney Fi Sarhey Molla Hasan.*

## Chapter Six

# Growth of the Era of the Open *Belayet*

As per usual convention Almighty Allah has made the way to God easier by sending prophets and saints from time to time with a view to reforming the human society. After the end of *Nabuati* era with the departure of Hazrat Muhammad (Sm), lack of consensus grew among the Muslims of the world with the gradual evolution of time and events. The Muslim world became divided and disorganised. On the eve of this unwanted situation God sent Hazrat Piran-e-Pir Dastagir Sheikh Syed Abdul Quader Jilani (R) as the able religious reformer with the leadership of the greatest *Belayet* (*Belayet-e-Ujma*) and with the title of first *Gausul Azam*, *Kutubul Akrab* and *Mohiuddin*. This is the first cycle of the era of religious disharmony five hundred years after the end of *Nabat*. Since the rule of *Shariah* was prevalent during the period, Hazrat Gausul Azam Syed Abdul Quader Jilani (R) adopted the path of *Tariqat* in conformity with the restricted *Belayet*. (*Shariat-e-Islami Mukaiyeda*). He was the beginner of *Bil Asalat Gausul Azam* (*Gausul Azam* with natural *Belayet*) and was under the rule of *Bid Darasat Kutubul Akrab Mukaiyeda-e-Muhammadi Shariah* (restricted *Belayet*).<sup>1</sup>

During the period of restricted *Belayet* Hazrat Khawaja Muinuddin Chisti (R) emerged as the possessor of *Bil Barasat Gausiat* (*Gausiat* achieved through inheritance of soul) by the blessings of *Kutubul Akrab Bil Asalat* Hazrat Gausul Azam Bara Pir Hazrat Abdul Quader Jilani (R).<sup>2</sup> There were many

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<sup>1</sup> Hazrat Abdul Quader Jilani (R) was born in 471 *Hijri* and died in 561 *Hijri*.

<sup>2</sup> Hazrat Khawaja Muinuddin Chisti (R) died in 633 *Hijri*.



other great saints (*Ulil Amar*) who were blessed by Hazrat Gausul Azam Syed Abdul Quader Jilani (R) and got *Faiz* (divine blessings) from him and were guided by him (Syed Abdul Quader Jilani (R)). All these great saints conducted teachings (*Hedayet*) and the rule of *Tariqat* (path of God) in accordance with the restricted *Belayet*.

### A. The Emergence of the Era of Open *Belayet* (*Belayet-e-Mutlaka*)

Six hundred years after the period of Hazrat Gausul Azam Abdul Quader Jilani (R), differences of opinion appeared in the religious world of Islam. With a view to relieving people from this darkness through the appropriate and simple spiritual means Almighty Allah changed restricted *Belayet* into open *Belayet*. This open *Belayet* is unrestricted and all embracing. It is a special power of *Belayet*. This power views all religions with the same eye. Because, the open *Belayet* feels that though the path of different religions differs, their goal is the same. In other words, all religions lead to God. This era of *Belayet* is the best era which takes into consideration all normal and evolutionary processes of social lives and spiritual world. Hence this open *Belayet* (*Belayet-e-Ahmadi*) may be termed as the force for establishing world peace which may be called the truest Islam. The possessor of this *Belayet* enables one to be endowed with the virtues of *Nabuat* of Hazrat Muhammad (Sm) and *Belayet* with the mixture of *Jajab* (devotion to God) and *Saluk* (path of God). This power also enables one to possess the virtues of the power of *Belayet* of Hazrat Jesus Christ (A) as the *Hadi* and *Mahdi* (teacher and guide).

Hazrat Moulana Jalaluddin Rumi (R) said,

"Oh the path finder! You should know that he is the real learned man and teacher (*Hedayet*-receiver and *Hedayet*-giver) who has equal knowledge of both the worlds, visible and invisible". (*Masnabi*).

Hazrat Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (R) used to say sometimes:

"If you forget me, you are in Yemen eventhough you stay in front of me and if you remember me, you are in front of me eventhough you stay in Yemen".

Open *Belayet* is the supporter of religious unity based on oneness of God. (*Tauhid-e-Adyan*). In support of this fact, some citations may be made from the Holy Quran as follows:

"No matter whether you are Jews, Christian or *Sabein*, if you have faith in God and the world hereafter and perform good work, your reward is preserved with God. They have no fear and atonement". (*Sura Bakara, Ayat : 62*).

The *Marefat* (self-introduction) and *Tauhid* (recognition of the oneness of God) are the two great deposits kept by God for the humanity. So, all people irrespective of caste, creed and religion are the carriers of the burden of this deposit of *Marefat* and *Tauhid*. If they do not perform this task, then they will be treated as the destroyer of this deposit. Hazrat Imam Ghazzali (R) also stated about this. With a view to proving that the moral targets of all religions are the same and no religion differs with this view, the following citations from the Holy Quran may be made:

"Do you believe some of the books of God and disbelieve some other books of God? Who does so amongst you will be insulted in your daily life and will be subject to the violent punishment during the Day of Judgement. God surely knows about what you are doing". (*Sura Bakara, Ayat : 85*).

"It is their arbitrary talk who say that none except Jews and Christians will enter into heaven. Oh Muhammad (Sm)! Say, if you are truthful, produce sign of proof before you". (*Sura Bakara, Ayat : 111*).

“Rather only this is true. Reward is preserved with God for them who march towards God and are interested for doing good deeds. For them there is no fear and they will not feel any bitterness”. (*Sura Bakara, Ayat : 112*).

Therefore, it is understood that those who like Jews think that the heaven is only for them, are also within the jurisdiction of the same order. In this connection the meanings of *Iman-e-Muzammil* are stated below:

“I believe that God is omnipresent. The angels of God and books (*Kitab*) are true. I believe all prophets. I do not distinguish between the prophets or I do not hold different views regarding any prophet”.

Going to interpret the meanings of *Iman-e-Muzammil* Hazrat Moulana Rumi (R) said,

“Destroy the ventilation window of the pucca building by bomb explosion. Then you will find that the rays of sun eventhough fell differently before the demolition of the ventilation window, it has now fallen equally after the destruction of the ventilation window. Similarly, the differences of conventional rituals of the religions preached by different prophets stem from the needs of time. But there is no difference in their moral teaching and targets”.

The Holy Quran says,

“Those who try to understand and know their object of prayer and who are devoted to good deeds, Almighty Allah shall surely show good path to them. God is the companion of good doer”. (*Sura Ankabut, Ayat : 69*).

“Those who say that God is their Creator and who believe in that, have no fear and they will not suffer from any bitterness”. (*Sura Ahkaf, Ayat : 13*).

The saints with the possession of open *Belayet* perform their task by dint of their own right and in accordance with *Ilm-e-Tahkiki* (knowledge achieved through evaluation) and *Ilm-e-Kasfi* (knowledge achieved through internal eye or divine blessing) depending upon the circumstances. The *Kamil* (perfect) saint works in accordance with God's will power and technique. Because *Shariah* is the combination of *Shaionat-e-Tauhidi* (will power of God) and *Eteybaria Ajudi* (actions with technique) which have been cited in the preceeding chapters as *Ebadat-e-Motnafia*, *Mayamalat-e-Eteybaria* and *Ilm-e-Tauhidi*. (sin removing prayer, activities relating to mundane interest and knowledge of God) (*Aina-e-Bari*, pp. 707-708). Eventhough this is not identical with *Rasum-e-Shariah* (The practice of *Shariah*), it is not against *Asal-e-Shariah*. (Rules of *Shariah*). Rather it is the final cause of all causes of sending prophets to the world. (*Sura Al-Emran, Ayat* : 164; *Belayet-e-Mutlaka*, p. 18; *Fasusul Hekam* (*Faschey Idrisi*, p. 111 and *Faschey Ojairi*, p. 177). The works of *Kamil* (perfect) saint are performed in accordance with the will-power and technique of God. (*Faschey Ojairi*, p. 177).

When you hear the prophet to say something outside the jurisdiction of *Makam-e-Shariah*, (level of *Shariah*) then you think that he is speaking that because of his familiarity with God and by dint of becoming a saint. Because of this, his status of becoming *Alim-e-Arif* (the wiseman who knows God) and *Oli* is higher than that of becoming *Saheb-e-Shariah* (Man of *Shariah*) and prophet. Because *Alims* (the learned) are of three types:

a) The first type keeps knowledge of God but does not keep the news of God's rules and restrictions. Therefore, they are free from the chains of *Shariah* (*Majjub-e-Mahaj*). They are lacking in mundane knowledge because of their deep devotion to God.

b) The second type keeps knowledge of *Shariah* and mundane world but does not have familiarity with God. They

are very much busy with worldly life. Therefore, Moulana Rumi (R) said,

“If you pray to God with false illusion and greed, it will be an act of sheer madness and impossibility”.

c) The third type of *Alim* (the learned) is the best *Alim*. They are regarded as the representative of the Prophet Muhammad (Sm) (*Naib-e-Rasul*). They are quite familiar with the knowledge of God and *Ahkam* (religious rules). For instance, Hazrat Khizir (A) belongs to this category. This type of saints are the possessors of open *Belayet* and they are able to unite the global people morally without disturbing the conventional rituals of the people following different religions. Because open *Belayet* does not support any religious antagonism and revalry. Rather, it is free from anger and it considers the matter in accordance with the main aims of the destination. In this connection the views expressed by three famous personalities may be cited here (the views were published in the Daily *Azadi*, 27th *Chaitra*, 1372 B.S.):

**i) The Message Sent by Justice Cornelius of Pakistan to the Bar Council of Chittagong:**

“The people of Pakistan are quite aware of the concept of the rule of law and its application. They have learnt this from their religious faith. If the people remain conscious about the rules and restrictions of Shariah and law of justice, they will be morally sound and abstain themselves from all misdeeds”.

**ii) Views of S. M. Jafar, the then law minister of Pakistan:**

“Since the human society is subject to change, the law also needs addition and modification so as to keep pace with the changed circumstances and needs of time”.

Imam Shafei (R) also holds the similar view.

### iii) Views of the late King Faisal of Saudi Arabia:

“Islam is the religion of peace. Islam is the religion of knowledge. Islam is the religion of progress. There are no such good theories as are not included in Islam. There are no evil deeds against which Islam does not ask one to fight”.

Though open *Belayet* is not in conformity with the external perspectives of *Shariah*, it keeps close relation with the goals of it (*Hakikat*). For instance, for a tribal man to whom the invitation or call of the Prophet Muhammad (Sm) did not reach, his only faith in the fact that there is only one creator is enough for his emancipation by God. He will not be made responsible for not believing in the Prophet and not obeying the restrictions of religion. This is universally true. If a person is not able to find out the call of true religion out of hundreds of religions, books, scientific arguments and the debate of materialism and atheism, will it not be wise to treat him as the tribal person stated above and not to make him responsible simply because of his faith in one God? Besides, the act of converting people into the Muslims of *Ahley Sunnat Wal Jama'at* (Organisation of the true followers of *Sunnah* of Prophet Muhammad (Sm)) out of the domain of atheism and *Shirik* (to consider someone equal to God) has been proved by history as impracticable in the practical world. After this how can the world hear the call of Almighty Allah? Almighty Allah says,

“Call the people to the path of your God through good advice, technique or scientific means”. (*Sura Nahl, Ayat : 125*).

In accordance with the inherent meanings of the above *Ayat*, it appears that if it is not practically possible to create scope for converting the people of this world into pure Muslims, then there is no alternative but to make attempt to make themselves included within the jurisdiction of *Tauhid* (oneness of God) at least. We find more than 20 crore

Muslims in India because of the spread of Islam and spiritual influence of Khawaja Muinuddin Chisti (R) and his successors. We also find Ramananda, Ramanuj, Swami Bibekananda, Sree Sree Lokanath, Nanak, Kabir, Raja Ram Mohan Roy, Chaitanya etc. recognising *Tauhid* (oneness of God) despite their reluctance to embrace Islam. Is *Tauhid* not closer to Islam than idol worship? Is it not the contribution of the divine power of Islam? If Almighty Allah forgives them because of their recognition of *Tauhid*, can anybody raise objection to this? Idol worship and *Shirik* at least admit the existence of God, but atheism does not even admit the existence of God. At present atheism and religious dogmatism are about to swallow the whole world and going to lead to the increase in antagonism and rivalry. Hazrat Muhammad (Sm) stated in the language of *Sura Shura* of the Holy Quran thus:

“I am asked to establish justice (*Adal*) with you in all activities. Since Almighty Allah is our protector; similarly, He (God) is also your protector. Our activities and religious rituals are meant for us as your activities and religious rituals are meant for you. There is no dispute between us and you. Almighty Allah will assemble us once under the canopy of *Tauhid*, because all are subject to return towards their Creator. This *Tauhid* is to assemble us all morally and has the capability of open unity.” (*Adal-e-Mutlak*).

It has become an urgent need of a vast effective divine power with a great technique (*Hekmat*) under its disposal to protect this world from idol worship, atheism and religious dogmatism. Hazrat Gausul Azam Maizbhandari (R) has come in this world with this great divine power and the great technique (the *Belayet-e-Mutlaka*) under his disposal.

## Chapter Seven

### Divine Blessings (*Faiz*)

The status and conditions of the saints (*Oli*) vary in accordance with the methods of receiving *faiz* from *Pir* and their methods of teaching (*Hedayet*) also vary in accordance with the difference in the degree of blessings (*Faiz Rahamat Tawajju*).

#### A. Kinds of Divine Blessings :

The divine blessings received by the disciples from the *Pir* (the guide) through contact with the *Pir* is known as *Faiz*. *Faiz* is of four kinds: (i) *Faiz-e-Enayekasi*, (ii) *Faiz-e-Eslahi*, (iii) *Faiz-e-Elkayi* and (iv) *Faiz-e-Ettehadi*. Let us now discuss them one by one:

(i) *Faiz-e-Enayekasi* : The fragrance of perfection (*Kamaliyat*) received by the disciple (*Murid*) from the *Pir* being influenced by the perfection (*Kamaliyat*) of the *Pir* is known as *Faiz-e-Enayekasi*.

(ii) *Faiz-e-Eslahi* : The strength received by the disciple (*Murid*) from the *Pir* through learning and contact from the *Pir* for fighting against all evil pursuits and for concentrating himself on prayer to God is known as *Faiz-e-Eslahi*.

(iii) *Faiz-e-Elkayi* : The strength received by the disciple from the *Pir*, which enables him to understand the mysteries of God and to achieve divine knowledge of the highest order (*Ilm-e-Ladunni*) is known as *Faiz-e-Elkayi*.

(iv) *Faiz-e-Ettehadi* : The strength received by the disciple from *Pir* which enables him to mingle with the oneness of God and which enables him to reach the stages of *Fana-fis-Shaikh*, *Fana-fillah* and *Bakabillahi* etc. (to be fully dedicated to the spiritual guide, to dedicate everything for



the pleasure of God and to live with God) and they see nothing save the oneness of God. If one reaches the stages of *Bakabillah* (living with God), then his style of conversation, actions etc. reflect the mysteries of God. This is a great blessing of God to the saints of the highest order. This is known as *Faiz-e-Ettehadi*. Achieving this stage Hazrat Bayezid Bostami (R) said:

“I am sacred, My status is very high”. (*Sobhani Ma Azimushshani*)

### B. The God-Seekers (*Salek*)

The God-oriented or God-seekers are of two types: *Salek* and *Majjub*. *Salek* is of two types : *Salek-e-Mahaj* and *Salek-e-Majjub*. Similarly, *Majjub* is also of two types : *Majjub-e-Mahaj* and *Majjub-e-Salek*. Let us now discuss them one by one :

(i) *Salek-e-Mahaj* : *Salek-e-Mahaj* is that person who does not receive any *faiz* or contact from the *Pir*. Sometimes though they receive contact from the *Pir*, they cannot attain the deep love of God. They are not able to exert any influence over others since they are lacking in *jajab* (emotions for God). They are, however, regarded as the ordinary faithful (*Momin*) and they have got the virtues of *Talim-e-Eslahi* and *Ershadi* (teachings for rectification and finding God). However, if *jajab* appears in the actions of this kind of people for the time being, they may be regarded as *Salek-e-Majjub*.

(ii) *Salek-e-Majjub* : Those people are termed as *Salek-e-Majjub*, who are able to attain *faiz* and the deep love of God and who have the mixture of *jajab* and *Saluk* (emotions for God and to go along the path of God) for proceeding towards the path of God. They may attain the status of the stage of low, medium or high *Belayet* (*Belayete-e-Usta*, *Belayete-e-Kobra*, *Belayete-e-Ujma* etc.) depending upon their level of spiritual achievement. They are able to exert influence (*Sahebe-Tasrufat*) in accordance with their level of attainment. Most of the time they remain calm and quiet. They maintain close

contact with the mundane world with a view to imparting spiritual education (*Hedayet*) to the people. The saints of this type receive *faiz* both from *Ahmadiul Mashrab* and *Muhammadiul Mashrab*. But since they receive *faiz* more from *Muhammadiul Mashrab*, the condition of *Saluk* (to go along the path of God) is more prevalent among them. The possibility of their deviation from the right path is less. The *Gaus* (saint with rescuing power) usually belongs to the *Muhammadiul Mashrab*. Some of them even may attain the status of *Kutubiat* (saint with power over actions) under the condition of *jajab*. Therefore, most of them are found to attain the state of *Gausiat*. They are able to attain the highest status of *Belayet*.

(iii) ***Majjub-e-Salek*** : This type of people are able to mingle with the oneness of God by dint of their capacity to achieve all sorts of blessings (*faiz*) from the *Murshid-e-Kamil* (Perfect *Pir*). They devote themselves in meditation to God most of the time. They can become well aware of all sorts of the mysteries of Almighty Allah and they can become eligible to be appointed as the director of all worlds here and hereafter. They are quite able to exert their influence over the whole universe. They usually get blessings (*faiz*) from both *Ahmadiul* and *Muhammadiul Mashrabs*. But since the proportion of their *faiz* from *Ahmadiul Mashrab* is high, they remain devoted and speechless most of the time. *Jajab* and *Saluk* become loyal to their mind's sweet will. They become normal when they wish. They can attain the status of both *Kutubiat* and *Gausiat* and thus they become the possessor of the highest title of *Belayet*. There is no possibility of their deviation from the right path. They are the saints of *Saheb-e-Mokam* status. They are the spies of the world of spirit. Moulana Rumi (R) says,

"They are the special friends of God who know everything. They are the spies of the spiritual world. They enter into the spiritual world like invisible

thinking of mind. The secret mysteries of the conditions become known to them". (*Masnabi*).

(iv) *Majjub-e-Mahaj* : They are called *Majjub-e-Mahaj* who achieve *Faiz-e-Elkayi* or *Ettehadi*, who become always devoted to God and who become mixed up with the oneness of God. They always remain drowned in the secret mysteries of God and they establish close relation with God. Therefore, God entrusts them with the responsibility of directing the secret world. They are usually of *Saheb-e-Hal* (devoted to God) and influential. Though they are the possessors of the status of *Kutubiat* and *Saheb-e-Makam*, (spiritually blessed person) they cannot return to the normal conditions (*Saluk*). They conduct the responsibility of guiding people (*Hedayet*) irrespective of caste, creed and place. The saints who get *Faiz-e-Eslahi*, *Faiz-e-Elkayi*, and *Faiz-e-Ettehadi* have the power to give *Faiz-e-Ettehadi* to their disciples and to enable them to meet God soon without undertaking pains. But if *Faiz* is bestowed upon the disciple from the *Salek-e-Majjub* and *Majjub-e-Salek* saints, they can achieve success in all their works both in the world here and hereafter. Because they have contact with both the worlds. *Salek-e-Mahaj* saint is not able to give *Faiz-e-Elkayi* and *Faiz-e-Ettehadi*. Therefore, the saints with *Gausiat* and *Kutubiat* are more powerful. Because, they are aware of the conditions or situation, they desire to do good and they have the power to do good to others. But *Salek-e-Mahaj* does not have these powers and these powers do not always develop among the *Salek-e-Mahaj* saint because they always remain in deep meditation to God. They never talk to anybody.

## *Chapter Eight*

### **The Mystery of *Belayet***

#### **A. The Throwing of the Sacred Pages of the Holy Quran by Hazrat Maizbhandari (R) to the Graveyard and Pond**

Hazrat Gausul Azam Moulana Shah Sufi Syed Ahmad Ullah (R) did not write any book himself on *Belayet* or theology. His day-to-day conversation and miraculous deeds are the real proof or evidences of his status and identity. For instances, he threw the sacred ten pages of the Holy Quran in the pond in front of Gausia Ahmadia Manzil and seventeen pages on the grave of his only son Syed Moulana Faizul Huq and said, "The ill-fated people have eaten bananas and dried rice (*Muri*) by selling the Holy Quran". If we deeply think over the matter, we find the truth of his mysterious deeds and works. People are not in touch with the spiritual teaching of the Holy Quran, rather like the babies, they are addicted to the easily available consumer goods and they are neglecting the main objectives of the Holy Quran. As a result, the written materials contained in the Holy Quran are not exerting any influence upon them. Therefore, Hazrat Maizbhandari (R) tried to wipe out the evils of heart (dust of human heart, so to speak) of the people (as implied by the 'ten' pages since 'ten' implies people or public according to social custom) by the technique of the Holy Quran. In the Holy Quran, the word '*Quran*' is termed as the remover of heart's disease. According to the vocabulary of arithmetic, 'ten' is regarded as a decisive number.

Hazrat Gausul Azam Maizbhandari (R) will rescue people from disease and all mundane and spiritual difficulties with the power of a saviour at his disposal and will bless those people with endless life who look for God by washing their heart with the water of divine love. The sum and substance of the above words and deeds are of far-

reaching significance which may be regarded as the indicator of human welfare and torch-bearer in the present era of moral degradation. The mystery of throwing 'ten' pages of the Holy Quran may be more clearly explained in the following way :

The water of the pond cools the heart of the person who undertakes bath in it. Similarly, the followers of Hazrat Gausul Azam Maizbhandari (R) will also find peace if they remember the name of Almighty Allah and the 'ten' senses of knowledge will be enlivened by the touch of the divine souls and motives under the disposal of Hazrat Gausul Azam Maizbhandari (R). The eyes, ears, noses, tongues and skins are the doors of knowledge of human feelings. With the help of these five doors of feelings, the human being earns practical or superficial knowledge and thereby establishes link between the inner feelings and outside knowledge. With the help of will-power (the supreme controller of feelings) they realise the internal five senses.

The people with these 'ten' types of internal and external senses of knowledge are again divided into two types:

- (i) God-fearing and devoted to eternity;
- (ii) World-oriented and addicted to the transitory world.

By throwing 'ten' pages of the Holy Quran into the water of endless blessings (like twelve water-falls of Hazrat Moses (A) ), Hazrat Gausul Azam Maizbhandari (R) wanted to indicate for the 'ten' or the people loyal to the perfect (*Kamil*) saint that they could enjoy blessings from him (Hazrat Gausul Azam Maizbhandari (R)) in accordance with their respective needs and convenience.

The soul of the people who are addicted to this transitory world only without any love for God is almost dead and inactive. They are unable to travel over the highest stage of divine world or unable to understand the abstract things of the divine world. Hence he (Hazrat Akdas (K) ).adopted

'ten' pages of the Holy Quran as the teaching materials for them and another seven pages of the Holy Quran as the easy and universal curative methods for all the people irrespective of caste, creed and religion. The people in this world regains vitality to work more by washing clothes and utensils. Similarly, the people under his shelter also gain active force by freeing themselves from all the worldly odds and hazards. The people quench their thirst by drinking pure water of the pond which is termed as life. Similarly, the drinkers of the honey of *Belayet* of Hazrat Gausul Azam Maizbhandari (R) are able to achieve perpetual life (*Hayat-e-Abdi*) in the divine world of God's identity by crossing destruction stages of three types of evil feeling and four types of death of evil designs. With the help of this power people can reach the highest stage of divine world being able to establish connection with Almighty Allah (the highest level of truth) and thus acquire assured knowledge (*kasfi*) regarding God, which is beyond all sorts of doubt. The throwing of seventeen pages of the Holy Quran to the graveyard by Hazrat Akdas (R) provides a theoretical basis of the above explanation. The seven curative methods aiming at destruction of three types of feelings and death of four types of evil pursuits have been termed by Hazrat Gausul Azam Maizbhandari (R) as the Quranic teaching methods which are associated with the law of faith (*Ain-ul-Ekin*) and truth of faith (*Hakkul Ekin*). In this connection I like to mention one emotional speech of Hazrat Gausul Azam Maizbhandari (R) which will help understand his methods easily. Hazrat Akdas (K) used to say the following after coming to normal situation from deep meditation:

'I drive the bullock by the goat. I drive the buffalo by the sheep and I drive out the tiger by the monkey'. The explanation of the above sentences of Hazrat Akdas (K) may be the following:

- i) The 'bullocks' refer to those people who are always engaged to serve the interest of other people or busy with maintaining their families forgetting God. They are addicted to the mundane world or the animal stage. The 'goats' refer to holiness and honesty. The bullock-like people should remain clean or sacred like goat, should be honest and should take clean food, give up laziness and meditate for God with a view to rendering welfare to the soul. These will enable them to become self-reliant and God-fearing.
- ii) The 'buffalo' refers to the proud people who do not hesitate to destroy the wealth of others and who are engaged in all evil deeds. They need the contact of the God-beloved saint, the divine speech not to do wrong and also the useful actions. These animal-like people are termed as *Mukallod* (who should control evil motives). Therefore, they are required to give up unnecessary things, works and words. They should leave the habit of criticising others and meditate upon their own fault. Hazrat Muhammad (Sm) gave good news of heaven to them, which is also mentioned in the Holy Quran (*Sura Najea*).
- iii) The 'tiger' refers to the heartless, unjust, ferocious and blood sucking tiger-like people. They are required to be dependent upon the natural food like the monkey. By surrendering their wishes to the wishes of God they may be able to achieve the food obtained through the reliance upon God.

According to the *Sufi* Philosophy, this is the end-result of the virtue of total surrender (*Taslim and Raja*) to God. Moulana Rumi (R) said,

"You have the nature of both the angel and the beast. Get rid of the nature of the beast, you will be able to reach the stage higher than the stage reached by the angel".

From this explanation it should be understood that the prophets and saints come to encourage people to become devoted to God by building their character and making them disinclined to the worldly pursuits. Therefore, it is stated in the Holy Quran thus:

“Do not lead us to that path which is meant for the deviated”.

Going to explain this sentence Allama Ibn-e-Arabi (R) wrote,

“The people who are addicted to all evil deeds with the hope that God will forgive everything since God is kind, they are eligible for scourge. Those who do not accept the good things offered by God, who are lazy and work-averse, are ungrateful and deviated. Those who looking after the pros and cons of both the paths go through the path shown by God, prophet and the saint, they are the peace-loving nations and they are capable of getting blessings from God and they represent the global humanity”.

This proves the fact that the traders in religion who encourage people to do wrong are devoid of virtues and principles. They encourage people to be addicted to evil deeds by saying that all their misdeeds will be forgiven by dint of money. These traders in religion are traitors. They are cheat. People like those saints who are really good in character, devoted to God and beyond all mundane pursuits. They are the representatives of the true humanity.

### **B. The ‘Seven-Action’ Principles :**

There are three types of destruction stages (*Fana-i-Salasa*) of human instincts. These are:

**i) Self-Reliance (*Fana Anil Khalk*) :** This implies that one should not expect any service or benefit from others. They should not hanker after any benefit from others. This practice makes a man self-dependent and turns him confident in his own might.



ii) **Avoidance of useless things (*Fana Anil Hawa*)** : To abstain from works or conversation which are not required. This practice makes one's livelihood easy and free from troubles.

iii) **Total Surrender to God (*Fana Anil Erada*)** : To give top priority to the wishes of God and to surrender everything to the wishes of God. This makes a man capable of acquiring the habit of submission (*Taslim* and *Raja*).

### C. Four Types of Death (*Maut-e-Arba*) :

There are four types of death in *Maizbhandari Tariqa*. These are :

i) **White Death (*Maut-e-Abyaz*)** : This type of death of human instinct is acquired through fasting and self-control. This leads to illumination of the human mind. For instance, fasting (*Siam*) during the month of *Ramadan* or voluntary fasting (*Nafal Roza*) teach us self-control. Mohatma Gandhi used to fast when he faced any complicated problem. Gandhi used to say, 'I get light through fasting'.

ii) **The Black Death (*Maut-e-Aswad*)** : This type of death of human instinct is achieved through enmity and hatred from the enemy. Because after criticism and hatred from the enemies, when man finds reason for that, he tries to rectify himself and gets a chance to pray to God with a heart full of atonement. If he does not find himself guilty of the crime imposed by them or others, he becomes certain that he is not guilty and he expresses his gratitude to Almighty Allah and he finds in his personality the presence of Great Power. He then considers his critics as his friend.

iii) **The Red Death (*Maut-e-Ahmar*)** : This type of death of human instinct is achieved through the avoidance of sexual desire and greed. This makes a man a perfect saint by receiving the power of *Belayet*.

iv) **The Green Death (*Maut-e-Akhjar*)** : This type of death of human instinct is achieved through the sacrifice of luxurious life. This creates the love of God in human mind. This comes within the domain of *Belayet-e-Khizri*.

The above seven principles of Quranic teaching (*Hedayet*) form a flawless, simple and normal policy which brings happiness to human life. These are easier, more simple and more normal than the Eight Principles of Gautam Buddha. In the present world it is very difficult to distinguish between the honest and the dishonest. In the present day world of hard-work and greed, deep meditation or prayer is not within the reach of common man. In such a situation, the seven principles of Hazrat Maizbhandari (R) lessens the burden of human life and makes it convenient and comfortable. The observance of the above principles makes life happy and sweet. These make a man friendly to others rather than making him a cause of grief to others. These seven principles are easier and more simple compared to the different methods of destruction of instincts (*Fana-e-Nafsi*) and the greatest stage of divinity (*Baka Billah*). These principles are not in contradiction to the methods of meditation proposed by other global religions like Buddhism and Christianity, rather they are inspiring, pragmatic and capable of solving the mundane problem of the world and guiding mankind to the right path. These principles are the promoter of humanity both in thinking and action. These do not support commercial *Pirism*; they, rather encourage people to be devoted to God. During the present day world of commercial *Pirism* these principles may be termed as the bright stars which give life to the moral religion. These may be further termed as the giver of 'powerful light' of unity and creative power. In the language of the Holy Quran these are termed as *Kaikabud Durri* (The bright star). As the mobiliser of all past and present policies of success (*Nisbatain-e-Admee*), the propounder of these principles may be termed

as *Khatem* (the certificate giver). These seven principles of Hazrat Gausul Azam Maizbhandari (R) are the mystery of *Belayet* which is a bright example of his *Gausiat* with the power of rescuing the world. In the words of Hafiz Shirai,

“When the world-winning sword came out at the twinkling of your eyes, then the persons with their ravaged hearts began to fall down one after another”.

Moulana Abdul Hadi (R) said,

“Oh the lover of God!

Let us go to the market of love,

The market of love has been established

in the village of Maizbhandar.

There is a great man; a great saint with the light of the world.

He deals in the heart of the God-lover.

He buys the broken heart with the money of love and transforms the broken heart into the powerful glass of divine power (*Sekandari Aina*)”.

Writing is the matter of belief, the main thing is not visible in it. That is why Hazrat Maizbhandari (R) at his own seat (*Gadi Sharif*) showed me (Hazrat Delawor Hossain Maizbhandari (R) ) the Holy Quran and asked,

‘Look *Dada Maina*! Is there any letter (alphabet) in it?’

He showed me (the author) like this twice and not waiting for my reply passed remarks twice,

‘All letters have flown away’.

In the practical world we find this as true. In the practical world very few people pay heed to the teachings of the Holy Quran. *Piran-e-Pir* Hazrat Abdul Quader Jilani (R) said,

“Oh my darling! When you look at me or are eager to see me, come forward. I am your well-wisher. I

feel for you. When you lose your eagerness and look behind, I still remain as before and cry for you. Because there is no system of giving or taking anything from behind”.

There are many books of saints and meditators full of moral advice and wise saying. The people being heedless to these are deprived of benefit out of them.

Hazrat Gausul Azam Maizbhandari (R) is the greatest saint (*Khatemul Oli* and *Alad*). He is the special spotless gift (*Faiz-e-Mujarrad*) of God to mankind. Like a pond he never goes to the door of anybody and he is also not dependent upon others. All of us are dependent upon him. All thirsty people seeking cleanliness have to come to him with their respective pot of eligibility and take blessings from him in accordance with the size of the pot.

I (the author) am the only authorised person to disclose the mystery of this *Belayet* since I am the trustee (*Asi*) of the saint Hazrat Gausul Azam Maizbhandari (R). He declared me as heir to his pedestal (*Gadi Sharif*) only a few days before his departure from the mundane world. For instance, Hazrat Ali (RA) said,

“This knowledge is such a knowledge which nobody knows save the Prophet Muhammad (Sm) or Prophet Muhammad (Sm)’s trustee. This is the soul-inspiring divine knowledge (*Mulkul Elham*) which falls within the domain of the activities of the spiritual angel. In spiritual language this is known as *Ilm-e-Ladunni*”. (*Devan-e-Ali*).

## Chapter Nine

### The Blessings of God (*Fazilat-e-Rabbani*)

Almighty Allah taught Hazrat Adam (A) all the names of his creations and appointed him His caliph or representative. Similarly, the people with all open and secret divine knowledge of all ages are the *caliphs* of God and *Naib* (re-presentatives) of the Holy Prophet Hazrat Muhammad (Sm). Moulana Rumi (R) said,

“In every cycle of the evolutionary process of the world there will emerge one perfect (*Kamil*) saint whose experiment will last till the Day of Destruction (Dooms-Day). In fact, that person may be termed as the *Naib* or representatives of the Prophet Muhammad (Sm) who receives order or revelation from God”.

In describing the blessings of God (*Fazilat-e-Rabbani*) Moulana Rumi (R) also said,

“When man becomes receiver of light from God, he also becomes eligible for receiving *Sajida* (to bow down head to somebody as a mark of respect) from angels. Those persons also bow their heads to him who have become identical with angels. That is, they have become angel-like who are free from hatred, disobedience, suspicion etc.” (*Masnabi*).

***Sajida* (To bow down one's head to somebody as a mark of respect)**

The literal meaning of *sajida* is to touch forehead to the earth, to bow down head, to obey order, to express submission and modesty, to be afraid of, etc.

### The *Shariah* Meaning of *Sajida*

To express gratitude to God by placing forehead on the earth during the time of prayer is called *Sajida*. In this type of *Sajida* one is required to obey the principles of prayer (*Arkan, Ahkam*), to face *kebla* (*ka'aba*), to perform *niyat* of prayer, to perform *Ruku*, to read out *Tasbih* etc.

### The Description of the Holy Quran

Day and night, sun and moon etc. are the signs of God. Do not offer *Sajida* to them. You offer *sajida* to Almighty Allah in such a way that you are really praying to God (*Sura Hamim, Ayat : 37*). In the Holy Quran the word '*Sajida*' is used in two senses and therefore, it is divided into two types:

- i) *Sajida-e-Ta-abbudi*;
- ii) *Sajida-e-Ta-ajimi*.

Let us now discuss them one by one:

i) *Sajida-e-Ta-abbudi* : To bow down one's head to God at prayer is known as *Sajida-e-Ta-Abbudi* which is also proved by the Holy Quran.

ii) *Sajida-e-Ta-ajimi* : The bowing down of head to Hazrat Adam (A) by the angels and to Hazrat Yusuf (A) by his parents and brothers may be cited as examples of *Sajida-e-Ta-ajimi*. Almighty Allah said in the Holy Quran,

"When I told the angels to bow down their heads to Hazrat Adam (A)".

The speech of Hazrat Yusuf (A) in the Holy Quran goes thus :

'I have seen them bow down their heads to me'.

From the above citations it appears that *sajida* is not only used for prayer, it is also used to show respect to somebody. For instance, Almighty Allah ordered the angels to bow

down their heads to Hazrat Adam (A) as a mark of respect to Hazrat Adam (A). The parents and brothers of Hazrat Yusuf (A) bowed down their heads to Hazrat Yusuf (A) as a mark of respect to him for his status of *nabuat* and *sultanate*. Therefore, *Sajida* offered without the observation of any strict rules and regulations may be regarded as *Sajida-e-Ta-ajimi*. This is not offered for prayer, but for showing the highest level of respect (*Ta-ajim*).

### *Sajida-e-Telawat*

The *Sajida* offered during the time of reading out and listening to the Holy Quran is known as *Sajida-e-Telawat*.

The saints (*Oli*) who have got the blessings of God (*Fazilat-e-Rabbani*) and who received divine power and light may be regarded as superman. To listen to them and have a sight of them are akin to hear God's speech and to see His greatness. Because, the saints have been able to reach the highest stage of spiritual world (*Fana Fillah Baka Billah*) due to *Fana-e-Takajat-e-Nafsani* (destruction of evil motives and sex) (*Aina-e-Bari*, pp. 407-409 and the Holy Quran). To place the forehead on the earth only is not *sajida*, the essence of *sajida* is to express loyalty and respect from the core of heart. The Holy Quran says,

"Are you not seeing that the inhabitants of sky and land, sun, moon, stars, hills and mountains, animals and a great majority of mankind bow down their heads to God?" (*Sura Hajj*, 18 (2), the Holy Quran).

In this connection it should be pointed out that all of the above creations of God do not have forehead. All are not found offering *sajida* by bowing down their foreheads. Therefore, it appears that the expression of loyalty and respect is the main thing of *sajida*. With a view to recognising the *Fazilat-e-Rabbani*, Hazrat Yakub (A), his wife and sons bowed down their heads to Hazrat Yusuf (A). At that time Hazrat Yusuf (A) told Hazrat Yakub (A) as follows :

"This is the explanation of my dream which I described before". (*Sura Yusuf, Ayat : 100, Holy Quran*).

Almighty Allah asked the angels to offer *sajida* to Hazrat Adam (A). All of them save the devil offered *sajida* to Hazrat Adam (A). Moulana Bazlul Karim Mandakini wrote as follows:

"*Sajida* is not an easy thing.

One may become *Mushrik* (who considers someone equal to God) if he offers *sajida*.

If he does not offer *sajida* he becomes an infidel (*Kafir*). When God asked for *sajida*, all angels offered it.

The devil did not offer it.

*Sajida* is a matter of fear.

Do not offer *sajida* everywhere.

If the descendant of Hazrat Adam (A) acquires the qualities of Hazrat Adam (A), he deserves *sajida*".

Hazrat Moses (A) told the proud people as follows:

"You enter into *Baitul Muqaddas* through the small and lower door offering *sajida* and say, I have surrendered".

This implies the fact that Hazrat Moses (A) asked others to surrender unconditionally. Almighty Allah told the devil in connection with the incident occurred to the devil thus :

"Why did you not surrender to Hazrat Adam (A) whom I have created with my own hands? Did you become proud or consider yourself big (*Ali*)?" (*Sura Suad, Ayat : 75*).

If we look at the sentence 'whom I have created with my own hands' we notice two mysteries: The mystery of the Creator and the mystery of the object of prayer. Hazrat Adam (A) with his devoted soul bloomed fully in his own identity.



This is reflected in his beautiful (*jamali*) and influential (*jalali*) nature. The Holy Quran states,

"All the things between earth and sky are made loyal to you". (*Sura Lokman*).

Therefore, Hazrat Adam (A) is made eligible for getting *sajida*. The poet says,

"If you want to see the mystery of God, you can find it bloomed in the human being".

The dictionary meaning of the word 'Adam' is leader (*Imam*). It also means the person made of hard earth eligible for leadership. That is why it is stated in the *Hadith* that God has created Adam (A) with his own shape. The visible structure of the invisible nature of the object of prayer is Adam (A) which may be compared with the invisible seed transformed into the visible tree. It is stated in the *Hadith* thus:

"Man is my mystery and I am the mystery of man". (For more information please see *Aina-e-Bari* by Moulana Abdul Gani (R), *Fasusul Hekam* by Mohiuddin Ibn-e-Arabi).

Almighty Allah declares,

"When I asked the angels to offer *sajida* to Adam (A), all but the devil obeyed. The devil refused and became proud since he was ungrateful". (*Al-Quran, Sura Bakara, Ayat : 34*).

Therefore, it is clearly understood that prideless humble submission may be termed as *sajida*. In this *Ayat* it is observed that the angels are asked to offer *sajida*. The devil was not an angel. The devil is made of fire and the angels are made of light. According to *Usul* (the book of interpretation), the origin (*Hakikat*) never changes. For instance, mango trees can never become jack-fruit trees, the goat can never become cows. This is also true in this case. Therefore, it should be accepted that the nature of the above-stated fire

and light is quite different. The devil can never become an angel and the angel can never become the devil. Therefore, it is not the directive from the individual level, rather it is the directive from Adam (A)'s level of attitude. The devil is not loyal to human knowledge, rather he is influential upon human knowledge and he leads the people to the wrong path, for instance, sex, anger, greed, illusion etc. The angels are loyal to human knowledge and assistant to mankind, for instance, the attitudes like kindness, love etc. which guide people to the right path. The light (the first creation) and the fire (the second creation) are injected into the body of human being and these two are observed to be influential upon human beings in different forms. For instance, if the attitudes like sex, anger, greed, illusion etc. become active in human mind, disobedient and exciting attitudes of mankind become evident and the loyal and beneficial human attitudes develop if the virtues like kindness, affection etc. become active in human mind.

### **The Basis of Human Greatness**

In this universe the human greatness is established through divine blessings of God. This is essential for acquiring knowledge of introduction to God. This stands in between love to God and love to creations. The mirage - like love to creations brings sorrows and grief by leading man to the wrong path. On the other hand, the love to God relieves man of sorrows, grief and misunderstanding and helps him to meet his Creator (the real object which is the most desired one). When the first man on earth (Hazrat Adam (A)) faced mundane sorrows and grief at the instigation of the evil instincts, danger-afflicted Hazrat Adam (A) got the following message from the saviour Almighty Allah:

“For those there is no fear who will follow the teachings or good lesson that will come from Me”.  
(*Sura Bakara, Ayat : 38*).

Moulana Rumi (R) said,  
 "When Adam (A) advanced one step forward to take  
 taste of this mundane world, then this vast world  
 became his necklace". (*Masnabi*).

### The Level or Stage of Human Knowledge

Depending upon the difference in the level of human knowledge the divine teachings come at the disposal of human being in three ways. The ways are : *Akley Ma'ash*, *Akley Ma'ad* and *Akley Kulli or Qudsi*. Let us now discuss them one by one:

i) *Akley Ma'ash* : This originates from food-incentive. This may be also termed as mundane-incentive biased intelligence influenced by three types of animal-nature. This is regarded as *Takajaye Nafs* (carnal aptitude) in the language of *sufism*. Its main habits are eating, drinking, sleeping, merry-making, sexual desire etc. This type of sensual and exciting aptitude is known as mundane aptitude or *Akley Ma'ash*. The religion ordained by God for the people with this aptitude is known as *Shariah* or conventional religion (*Urud*). The people of this stage are required to work in accordance with the methods of faith, confession, observation of religious rituals etc. That is why, a leader or prophet is essential for them. This is a publicity-oriented matter. The preacher of this type of religion is known as the prophet and his follower is known as *Ummat* (*Tafsir-e-Hussaini*, p. 157, *Tafsir-e-Ibn-e-Arabi*, p. 100 and *Sura Al-Anam*, *Ayat* : 38). At the level of *Akley Ma'ash*, the name '*Isme Kahar*' of Almighty Allah is reflected.

ii) *Akley Ma'ad* : This gives incentive regarding the acquisition of knowledge about the consequence of our self-deed. It also helps to receive favour from God through thought or *Telwat-e-Ajud* (To remember God) in the creations of God or in self-identity. This act of thinking is known as *Lowama* (Repentance) and this stage is known as *Malkut* (stage

of angels). This is related with the internal world. Its oral remembrance (*Zikir-e-Jabani*) is known as *Zikir-e-Nasuti* and its remembrance by heart is known as *Zikir-e-Malkuti*. The attitude of this stage is known as *Khater-e-Rahmani* (for the sake of the Merciful). '*Rahman*' is the most original and bliss-ful secret name of God.

The Holy Quran states,

"*Rahman* is seated in his own seat with virtues full of blessings".

*Rahman* is the secret name for the store (i.e., God) of essential things for creations before they are created. For instance, we find milk in the breast of mothers before the birth of the babies. The name of God implying kindness is *Rahim* which comes from God as gift as a result of the good deed of the creations. The virtues reflected in the affection of mother after the baby is born and in the desire of the baby to drink milk may be termed as the sign of expression of the virtues '*Rahim*'.

The evolution and development of the World occur through these two great names, '*Rahman*' and '*Rahim*'. So, we find the sentence '*Bismillahir Rahmanir Rahim*' in the beginning of every *Sura* of the Holy Quran.

*Akley Ma'ad* or the favour received through deep meditation of God free from all external influences is known as '*Elham*'. The Holy Quran states,

"Everybody is informed or conscious about the self-development and appreciation".

For instance, the insects lay eggs and changes external skin in deep devotion and remain green with full consciousness. The hens give birth to baby chicken by sitting on the eggs. The germs after passing a definite period in wombs or laboratory emerge as conscious creatures and after death conceal themselves leaving their bodies with mundane shape as a weapon of the mystery. On the other hand, the living

consciousness remains devoted at a far-off place in relaxation and this conditions is known as *Ayan-e-Sabeta* or the practical expression of truthfulness (*Hakikat*). This is, by virtue of divine power developed in one's own identity, everyone understands what the welfare-desire of one's self-development is and what appreciation is. Therefore, different work-incentives of different identities are their incentives for development or styles of practical expression. This is certainly God-informed. Because God is the origin of all forces. The creations are return-oriented towards the Creator. In accordance with the demand of the age and the desire of the creations the entity (*Estekak-e-Ajudi*) blooms once again. (*Tafsir-e-Hossaini*, p. 465). The substance of *Sura-e-Noor* (*Ayat* 41 and 42) may be stated here in this connection:

"The hard structure of the human nature is your drinking pot. The vast body of colourful earth is your garden of flowers".

At this level the human intellect becomes confused. Those who mistake the surface-cover for the inner cell are surely bluffed. Those who are able to search for the centre of the divine power are really fortunate and real searchers. In this way those who are able to march forward towards progress step by step, will become accustomed to move around global equality (which is the aim of this creation) and their own identity and this becomes easier for them. The poet says,

"The fact that God has created each of the things for performing a definite task is very much acceptable to me". (*Masnabi*).

"I have seen seven hundred seventy curtains (i.e., I have observed the developmental stage of knowledge). I have been lifted above once again like straws". (*Masnabi*).

"I have sung the songs of sorrows with all tribes and I have met with people from all walks of life". (*Jaha Santa*).

"Everybody according to his own wishes has become friend to me, but nobody tried to seek the mystery or reality inherent in me".

All the above facts are related with *Isme Rahman* which is true and of everlasting consciousness.

iii) *Akley Kulli* or *Qudsi* : The *Akley Kulli* or *Qudsi* is the level of knowledge that enables man to acquire God-influenced knowledge of all types. At this stage there is no order or restrictions save the feeling of discipleship. At this stage there is only the expression of the virtuous nature of the name of Almighty Allah. The behaviour and actions of man at this stage of knowledge may not be within the reach of the knowledge of common men or supported by the *Shariah* laws. Because it is mixed up with the influence of *Belayet* and beyond the conventional restrictions of the *Shariah* Law at least for the time being. This stage is included in the stage of *Belayet-e-Klizi*. Moulana Rumi (R) said,

"God's knowledge becomes identical with the knowledge of the *Sufi*. Will mankind believe this? How will man believe the fact that the identity of human being may become identical with the identity of God through pronouncing the word 'Allah' every now and then?"

### Good Leadership and Religious Equity

Moulana Abdul Gani Kanchanpuri (R) says,

"Oh Allah ! Please show the path to the beloved. So long you have shown your Godliness. Now you kindly show the path to the beloved with prophetic attribute. Impart direct teachings (*Hedayet*) upon the people through the prophet (i.e., the harbinger of God's message) and the *Murshid* (i.e., the persons who have known God)". (*Aina-e-Bari*).

For the three types of persons, leaders of different stages are required. There is no country, nation, society or family in this world which do not obey one person as a leader or a ruler. The country, nation, or society which have no competent leadership are not developed. On the other hand, the country with competent leadership is developed and honoured. The competent leadership is regarded as the divine representatives (*Khilafat-e-Rabbani*) in disguise.

In this world a man is great who has achieved personality. This greatness of the personality is known as *Khilafat-e-Uluhiyat*.

The person with this personality is suitable for leadership. Because they give up excitement and develop religious equity. This type of person is the guide for the people who seek God. The Holy Quran states,

“The future of the struggling human being under good leadership is very bright”. (*Sura Fatah, Ayat : 16-17*).

The future of the hostile, lazy and luxurious people without good leadership is very dark. The nation which is subject to greed and illusion is eligible for curse. The history of different nations described in the Holy Quran is a great evidence to this. The above-said sentence (*Ayat*) of the Holy Quran is equally applicable to previous prophets, the last prophet and their followers and non-followers. This fact is also proved by the *Ayats* 62, 85-112 and 113 of *Sura Bakara* and 136, 152 and 162 of *Sura Nesa* of the Holy Quran. In *Sura Al-Emran* of the Holy Quran it is stated that those people who differed with the divine principles and their bearers are considered to be opposed to eternal Islam. God will put them under trial.

Therefore, it is compulsory for everybody to enable themselves to reach the highest peak of development by obeying the leadership and principles of the prophet, saints

and *Mojadded-e-Jaman* (saints of the age). It is unjust to suffer from superiority complex and to consider one's view to be true denying the established truth achieved by others. The Holy Quran stated thus,

"Oh the faithful! Be afraid of God. Search a medium towards God. Make attempts in the path of God. If you do so, you will be successful". (*Sura Mayeda, Ayat : 35*).

### ***Belayet-e-Muhit***

All embracing *Belayet* is known as *Belayet-e-Muhit*. The rules and regulations of *Belayet-e-Mutlaka* and the divine principles are inseparable. This originates from the willpower of God. Shah Sufi Moulana Syed Ahmad Ullah Maizbhandari Malamia Quaderi (R) is the possessor of this *Belayet* and bearer of its principles. In accordance with the statement made in the Holy Quran Hazrat Gausul Azam Maizbhandari (R) is the possessor of *Akley Kulli* which lays emphasis upon the morality-biased religion and he is the saint with the greatest personality. He is the adopter of effective policies as per *Tasauf* (*Sufism*). It is directly proved through his observation, actions and conversations.

Hazrat Gausul Azam Maizbhandari (R) was the advocate of equality. His birth-place is at the centre of the earth which is very close to secular nations or states. His birth-place also shows the symbol of equality since it is adjacent to Equator. He drew the attention of the world by his strong support to the theory of devotion to the oneness of God (*Taulid-e-Adyian*) irrespective of caste, creed and religion. He is the supporter of ethics-based religion and giver of less importance to conventional religion. He is the supporter of the disciplined, secularist principle of the state. He is also a supporter of the act of remembering God for the development of one's own soul and religious independence (Neutrality) for the promotion of global civilisation and individual freedom for the promotion of personal welfare.



He was always found busy helping the children and the destitute. He was against the excessive accumulation of wealth and he loved simple living free from want. He always advised people to make compromise with the unwise people even if it required some amount of personal sacrifice. He advised them not to aggravate personal rivalry; but rather to nip such rivalry in the bud through such sacrifice. He used honourable words to utter the names of wise and educated men like *Alims*, *Moulana*, competent people etc. He addressed the younger with love. That is why everybody thought that Hazrat Maizbhandari (R) loved him the most. He always remained clean and sacred with ablution and liked fragrance. When a Buddhist, Dananjay by name expressed his desire to embrace Islam in public, Hazrat Maizbhandari (R) said,

“You remain in your own religion. I have made you Muslim”.

On another occasion Hazrat Gausul Azam Maizbhandari (R) told a Hindu Munshif in the following way :

“Eat self-cooked food. Do not eat food cooked by others. I keep fasting for twelve months. You also practise fasting”.

In the language of *sufism*, cooking means self-earned independent view and fasting means to abstain from all wrong doings. In the essay “*Khalifatullah Alal Ard*” of his book “*Resala Ashayatul Islam*” Khawaja Kamaluddin, a preacher of Islam wrote that mankind is found busy in searching for the same definite place. Though the methods of attempt for the same differ, there is a consensus with regard to the fact that everybody wants to fulfil his inclinations. In the above article it is also stated that the son of Mary (Mariam) is not the 1st Jesus Christ (*Isa*) who sacrificed his life. Before him many other Christs were also born and they sacrificed their lives. Mr. Khawaja Kamaluddin in the above article also stated that it is essential to acquire the nature of God with a

view to purifying the soul and attaining the stage of perfect humanity. In another article on Islam and Theology in the said book it is stated that real *Sufi* is that person who calls people of all religions to the path of God. In *Meslikat Sharif (Al-Hadith)* it is stated as follows:

“That person is the real Muslim who keeps other Muslims safe from the sufferings of his own hand and speeches”.

### **The Sayings of Hazrat Gausul Azam Maizbhandari (R)**

Some of the famous sayings of Hazrat Gausul Azam Maizbhandari (R) made in times of deep meditation to God or just after he came to normal conditions from meditation are mentioned below so that the readers can easily understand the level and nature of his *Belayet*:

(i) “In the Day of Judgement I shall be the first to say,  
*La Ilaha Illallah* (There is no God but God)”.

This is a great testimony to the Ahmadi flag (*Lawn-e-Ahmadi*).

(ii) “Out of his (Hazrat Muhammad (Sm)) two caps, Hazrat Muhammad (Sm) put one cap on my head and the other one on the head of my elder brother Hazrat Abdul Quader Jilani (R). My name has been written in golden letter with the name of *Piran-e-Pir* Hazrat Gausul Azam Abdul Quader Jilani (R)”.

It implies that in respect of giving novelty or new life to religion he is akin to Hazrat Abdul Quader Jilani (R).

These grand statements are glaring proof and recognition of his greatness (*Ajmiat*) as *Gausul Azam*.

(iii) “I went to Mecca and saw the bosom of Hazrat Muhammad (Sm) as an endless ocean. I myself and my elder brother Hazrat Abdul Quader Jilani (R) dived into that ocean”.

This is surely another great proof of his greatness.

On one occasion Hazrat Gausul Azam Maizbhandari (R) told Sufi Abdur Rahman (an inhabitant of Azim Nagar in Fatikchari Thana) thus :

"It is not a tree. It is father Adam (A). He has been standing for us for a long time. That is why I have given him two handfuls of water".

This is the influence of *Belayet-e-Ahmadi Sirani Tasarruf* (The secret intervention of *Belayet-e-Ahmadi*) which usually occurs due to the influence of the soul in the spiritual world. When Hazrat Gausul Azam Maizbhandari (R) tried to give 'faiz' to Jafar Ali Shah through ripe bananas, Jafar Ali Shah could not control himself. At this condition of Jafar Ali Shah Hazrat Gausul Azam Maizbhandari (R) said, 'You migrate'. This is the proof of his *Faiz-e-Elkayi* and *Faiz-e-Ettehadi* which usually spread their influence upon the soul through their influence in the body of a *Salek*. Hazrat Maizbhandari (R) asked one Hedayet Ali to drink *Sharbat* (water mixed with sugar) during the month of *Ramzan*. His (Hazrat Maizbhandari (R)) wife wanted to know the cause of it. In reply Hazrat Maizbhandari (R) said, "I have made him clean". This is the symptom of his *Faiz-e-Elkayi* which just like the touch-stone dramatically transforms the temperament and nature of the *Salek* by entering into his heart.

When Hazrat Maizbhandari (R) fed one Mr. Abdur Rahman *Sharbat* during the month of *Ramzan*, One Mr. Sa'ad Uddin wanted to know the reason for it. In reply Hazrat Gausul Azam Maizbhandari (R) said, 'My sons always keep fasting'. It is the proof of his claim over *Belayet-e-Mutlaka* and superiority of mystery. In fact, the main objective of fasting is to abstain from all evil deeds. (*Tafsir-e-Ibn-e-Arabi*, Vol. I, p. 36, *Tafsir-e-Hussaini*, Vol. I, p. 28). This is also mentioned in Chapter Fourteen of this book.

Once at night Moulvi Abdul Hamid (brother of Hazrat Maizbhandari (R)) found Hazrat Gausul Azam Maizbhandari (R) waiting in a graveyard and asked him to go home from the graveyard. Hazrat Maizbhandari (R) said,

“The dead people are crying. So I have come here. You go home. The genii, fairies, snakes, tigers etc. will do no harm to me. They are loyal to me”.

This is the indication of the greatness of his *Gausiat* and his influence over the world of the grave (*Alam-e-Barjakh*). Hazrat Maizbhandari (R) sometimes used to tell:

“I have twelve stars, twelve domes (bastion) and twelve conference rooms”.

This is the indicator of twelve *Manzils* (houses) stated in *Sura Alam Nashrati* of the Holy Quran which are similar to the twelve *manzils* of Hazrat Muhammad (Sm). This is the indicator of *Jilley Muhammadi* (Shadow of Hazrat Muhammad (Sm)) (*Tafsir-e-Azizi*, p. 419). Sometimes Hazrat Maizbhandari (R) used to say like this:

“I have four cushions, four paths (*Majhabs*) and four leaders (*Imams*)”.

This is the proof of his leadership over *Belayet-bil-Asalat*, *Belayet-bil-Barasat*, *Belayet-bil-Darasat*, *Belayet-bil Malamat* and over all saints.

Moulana Rumi (R) stated,

“Hazrat Muhammad (Sm) said, among my followers (*Ummat*) there is a person with such a personality, which is virtuous with my virtues and courageous with my courage”.

Hazrat Maizbhandari (R) said to one Moulana Noor Baksha,

“I am not *Majjub-e-Mahaj*. I am *Majjub-e-Salek*. I offer prayer in *Baitul Muqaddas*”.

This is the proof of his full perfection (*Kamaliyat*) and *Tasrufat* (influence) over *Gausiat* and *Kutubiat*. Once Moulana Abdul Jalil Saheb asked Hazrat Maizbhandari (R), 'Is it justified to say secret (*Gaib*)?' In reply Hazrat Maizbhandari (R) said, 'When Almighty Allah said, Be created (*Kun*), then everything was created. So, where is the secret? 'This is the proof of his *Akley Kulli* or *Qudsi*. Almighty Allah said in the Holy Quran thus: 'Adam (A) has been taught the names of everything'. This is like the body of this saying. This also indicates the fact that Hazrat Maizbhandari (R) is the first man or the beginner of *Belayet-e-Mutlaka*.

Regarding the change of direction of the flow of Durang canal Hazrat Maizbhandari (R) said, 'I have driven her (the canal) out since she did not show respect to Hazrat Muhammad (Sm)'. Hazrat Maizbhandari (R) said to Syed Muhammad Hashem (his nephew), "Show respect to Hasnain, the grandsons of Hazrat Muhammad (Sm)". By the word 'Hasnain' Hazrat Gausul Azam Maizbhandari (R) pointed out to his two grandsons Syed Mir Hasan and Syed Delawor Hossain Maizbhandari (R). All these sayings are the evidences of his (Hazrat Maizbhandari (R) ) status as the mirror of Hazrat Muhammad (Sm) (*Jilley Muhammadi* (Sm)) which is connected with the name 'Ahmad' of Hazrat Muhammad (Sm) (which has close relation with the word 'Allah') and this name is reflected as a virtuous and glorious name of Hazrat Gausul Azam Maizbhandari (R). Once Hazrat Gausul Azam Maizbhandari (R) was drinking tea in his inner *Huzra Sharif* (bed room). I (the author) was standing beside him at that time. Hazrat Maizbhandari (R) called my brother Syed Mir Hasan (R) and asked, 'Mir Hasan! Have you a book of accounts?' Syed Mir Hasan (R) was keeping silent. Hazrat Gausul Azam Maizbhandari (R) further said, "Do you not know the *Sekandari* Account?" This implies the fact that it is essential to keep account of deposit and payment (*Mayamelat-e-Etebaria*) in accordance with holy

*Shariah* as it is essential to keep account of self-consciousness and courses of directions of own actions (*Muhasebaye Nafs*). In the same way it is also essential for *Muntazem* or *Jimmadar* (Surety) of all activities and transactions of his (Hazrat Maizbhandari (R)) holy *Darbar* to keep the proper account with honesty. Because, his *Belayet-e-Ujma* is comparable to the kingship over the world here and hereafter of Hazrat Sekandar (A). As the possessor of Jilley Muhammadi (Sm), the real identity of the famous adjective '*Al-Amin*' of *Tajedar-e-Nabi* Hazrat Muhammad (Sm)), he is also the shower of respect to the sacred rules and regulations of *Shariah* and *Tariqat* which is helpful for *Adal-e-Mutlak* (Islam of undisputed equality and global peace). (*Sura Al-Haj, Ayat : 77-78, Al-Quran*). In these *Ayats* there are the directives for meditation and search for God, prayer, *zakat*, faith in God, recognition of God and good deeds. I have seen Hazrat Maizbhandari (R) put his turban or shirt (*Chauga*) as pillows under the heads of the sleeping *Khadems* (honourable servants) and put his own shawls over their bodies during the night of winter. These are the glaring examples of his affectionate, indiscriminate and helping leadership. Among his many other characteristics, the scent of his sacred body is a rare thing. Like that of Prophet Muhammad (Sm), Hazrat Maizbhandari (R)'s sacred body had also a sweet scent. This scent of Hazrat Gausul Azam Maizbhandari (R) was like the sweet scent of *Daruchini* (cinnamon). If someone would pass through the path immediately after the passing of Hazrat Gausul Azam Maizbhandari (R), he could understand by the flowing scent that Hazrat Maizbhandari (R) had passed along the road a few minutes before. This is the indicator of the resemblances of his physical structure with the physical structure of Prophet Muhammad (Sm). The fact that the spiritual influence of Hazrat Maizbhandari (R) still remains in this world even after many years of his departure from this mundane world is amply proved by the following events which are described in detail in *Jibani-o-Keramat* (the life-story

of Hazrat Maizbhandari (R)). One Mr. Moulvi Adiat Ullah saw him (Hazrat Maizbhandari (R)) physically long time after the demise of Hazrat Maizbhandari (R). He also gave a deer to his Buddhist follower in a miraculous way as the Buddhist followers prayed for it (See *Jibani-O-Keramat*).

Mr. Noor Ahmad Sowdagar of village Hulain in Patiya Thana said,

"I lost my eye-sight during my job in Chittagong Noble Cloth Store. Being unable to come round after treatment from Dr. Jafar, Dr. Nani Babu and Dr. T. Hossain I came home. I am a disciple (*Murid*) of Peshawari *Hujur*. I always used to pray to get rid of the disease after giving *salam* (compliments) to the departed sacred soul of Hazrat Gausul Azam Maizbhandari (R) after *Tahajjud* prayer and *Fazar* prayer. Because I have heard of his (Hazrat Gausul Azam Maizbhandari (R)) many miraculous activities (*Keramat*). After a month of my prayer, one night approximately at 2 A. M. I saw Hazrat Maizbhandari (R) in a dream and Hazrat Maizbhandari (R) gave his introduction to me. I began to weep by embracing his holy feet. Hazrat Gausul Azam Maizbhandari (R) put his holy hand upon my hand and gave two '*fu*' (breathings) to my two eyes and said, 'Your eyes will be cured by the grace of Almighty Allah just tomorrow'. I said crying, '*Hujur!* I am a poor man. What will be my fate? What can I do? How can I survive?' Hazrat Maizbhandari (R) said, 'Okay! You will have enough money'. Then he vanished or disappeared. Seeing me crying in sleep my wife asked me the reason for it and I told her to keep silent and I described the dream to her. I told her not to disclose the dream to anybody. I was then seeing the lamp in the hands of my wife though not clearly. At this my belief became firm that I would be cured by the grace of Almighty Allah. After this dream. I gradually regained eye-sight by the grace of Almighty Allah and the blessings of Gausul Azam Maizbhandari (R). Now I began to think for earning

livelihood. One day I told my wife, 'Look, I am asset-less man. If you can collect some money for me I can try selling *Iftari* (food eaten during the month of *Ramzan* to break fasting after the sun-set) in the town during the coming month of *Ramzan*. I know this job. I know some persons in the town. If God wishes I shall do well in this business'. I came to the town with Taka forty given by my wife and wanted shelter from one Idris Chowdhury. He allowed me to stay in a room behind his shop. I began to prepare *Iftari* goods in that room and sell them. After *Eid-ul-Fitr* I found that I got a net return of Taka 600.00. As a result, I got incentive to work hard to earn more. I requested said Mr. Chowdhury (an inhabitant of Kattali in Chittagong district) to rent out his room behind his shop on permanent basis and Mr. Chowdhury kept my request. I started a restaurant in that room and earned a lot. At present I am running this restaurant alongwith nine other workers. I have named the restaurant as Noor Hotel. After sometime Mrs. Saleha Bibi (the owner of the house) wanted me to leave the house since the smoke of the restaurant was doing harm to the house putting it into a bad shape. I remembered Gausul Azam Maizbhandari (R) at this critical moment. I saw Hazrat Gausul Azam (R) again in dream. Hazrat Maizbhandari (R) asked me to admit myself as his dog. Hazrat Maizbhandari (R) said, 'You will stay in the house (restaurant). Nobody will be able to do any harm to you'. Sometimes after this the owner of the house lost her ownership accidentally. By the grace of Almighty Allah and the blessings of Hazrat Gausul Azam Maizbhandari (R), I have been running my restaurant in the said house till today (30.09.1967). Now I am financially solvent. I have purchased many lands and constructed houses''.

From *Fasusul Hekam* written by Allama Mohiuddin Ibn-e-Arabi and *Mottaleb-e-Rashidi* written by Moulana Torab Ali Shah Kalandar, I have cited many quotations in this book which stand as great proof of the greatness of his *Gausiat*



and *Khatemul Belayet*. The death of some great saints is transformed into the life of their successors.

Among the Sufi, or saints, Hazrat Maizbhandari (R) was the only saint who relaxed religious restrictions. The past was the era of Chained *Belayet* (*Belayet-e-Mukaiyeda-e-Muhammadi*). Hazrat Hafiz Shiraj (R) said,

"I tried to disclose the secret memory of my friend. But my meditation and knowledge tell me that it is still too early to disclose the same. It will be wrong to disclose it now".

When Gausul Azam Maizbhandari (R) declared the above message of liberalism, then the era of *Belayet-e-Mukaiyeda* came to an end and the era of *Belayet-e-Mutlaka* began. He is the Gausul Azam who is the ender (*Khatem*) of *Belayet-e-Mukaiyeda* and the beginner of the era of *Belayet-e-Mutlaka*.

This power of *Belayet* and its principle are known in Arabic as all-embracing *Belayet* (*Belayet-e-Muhit*). Therefore, the path shown by Hazrat Gausul Azam Maizbhandari (R) is the easiest path for every nation to reach the ultimate destination of all religions. That is why path shown by Hazrat Gausul Azam Maizbhandari (R) (i.e., *Maizbhandari Tariqa*) is more applicable in the present-day world of today. Hazrat Piran-e-Pir Syed Abdul Quader Jilani (R) said,

"Make contacts with the friends of God. The spiritual life of those people who are given courage or looked upon by the friends of God will surely begin even if the persons concerned may be Jews of infidels. If the person concerned is, however, Muslim, his faith becomes firm". (*Fathur Rabbani*, pp. 505-506).

## Chapter Ten

### • Lesson (*Hedayet*) and Its Success

#### A. Difference Between the Conditions of Eligibility for Getting Lesson (*Hedayet*) and Attaining Success

There is a difference between the eligibility for getting lesson (*Hedayet*) and the eligibility for obtaining success. The first one is related with the status of *Nabuat* which is of restrictive (*Ahkami*) and publicity oriented type (*Tabligi*). This is also known as progress-oriented (*Forkani*) type which can show different forms. In other words *Forkani* is the talent of blooming personality. This is reflected and bloomed at different stages of conventional restrictions in different conditions of omnipresent, omniscient, omnipotent and all-powerful Allah. The Holy Quran states,

“Allah is always present in different conditions”  
(*Sura Ar-Rahman, Ayat : 29*).

As we can hear the humming of bees in the bud of a flower and crying of the nightingale (which can reflect the blooming of flower), we can also find the blooming of the creations of God in the word ‘*kun*’ and in the sound of the creatures of the universe. ‘*Hama Aj-Ujt*’ or All are created by Him (God). This is known as *Shahudia Sufi Theory* of philosophy. This has close relation with *Nabuat*, i.e., it indicates the external aspect of the matter. The second one has close relation with the status of *Belayet* of Prophet Muhammad (Sm). This is the mysterious condition (*Asrari*) based on incentive-oriented nature (*Targibi*) which is the mobiliser of *sufism* (*Jamani*). ‘*La Ilaha Illallahu Lam Ojuda Illallah*’. In other words, the existence of all other objects but God is false. In *sufism* it is called ‘*Hamausta*’. That is, God is all in all. This is the essence of *Ajudia Sufi Philosophy*. It has resemblances with the vedic philosophy, for instance, “There

is no *Brahma* save one". This idea is closely related with the idea of *Belayet*. Moulana Rumi (R) said,

"When the human mind is attracted towards the light of knowledge of the spiritual master (*Pir*), his eye of knowledge becomes open as part of it" (*Masnabi*).

This is purely a matter of the human mind which can be achieved through confidence and mental exercise (*Tasdiq-bil-Janan*) and becomes reflected in the sanctity of character. The formal activities cannot hinder it or can not indicate this attitude. This is not for controlling deterioration in character, rather it is very much essential for the development of human character. For controlling deterioration in character *Ebadat-e-Motnafia* (prayer for controlling or abstaining from sins) is essential. The Holy Quran states,

"The prayer (*salat*) prevents human beings from doing wrong and it saves people from shameful activities. Establish prayer (*salat*) to remember me. Surely the act of remembering God is the greatest thing".

That is why, Moulana Syed Musahebuddin Shahpuri, a spiritual caliph of Hazrat Gausul Azam Maizbhandari (R) wrote in a self-composed poem thus:

"If someone remembers his *Pir* (Spiritual master), he gets the touch of the feet of his *Pir* (i.e., he gets blessings from the *Pir*). Almighty Allah becomes pleased at this".

## B. The Basic Characteristics of Faith

The basic characteristics of faith are two : (i) Verbal confession (*Akrar-bil-lesan*) and (ii) Belief by heart (*Tasdik-bil-Jenan*). Since the second one gives emphasis on inner faith, it is known as '*Ikan*'. That is why, the external nature of thought or language is less important and the languageless

expression of emotions is more conscious and sensitive. In this faith the emotions based on place, time, tribe, clans and religious disparity are absent. This makes *Salek* habituated in the religion of the oneness of God. This is the characteristic feature or essence of *Belayet-e-Mutlaka*. This was not developed much in the age of *Belayet-e-Mokaiyeda*. Since *Nabuat-e-Forkani* advocated different forms (Conventional rules and restrictions of religion), it was difficult for the mystery of '*Ikan*' to be bloomed. Since '*Tauhid*' is the announcer of the oneness of God, it has the power to mobilise the people of the world in respect of character and morality. This is only possible in basic *Tariqat* which is available only in *Malania Quaderia Mashrab* (*Mashrab* means tradition or the way of life) of *Khatemul Belayet* Syed Ahmad Ullah Maizbhandari (R).

This unprecedented austere *Sufi* civilisation of Hazrat Maizbhandari (R) is preserved for the global people. *Shariah* laws are meant for the people of the mundane world at *Nasuti* stage. (worldly stage). The people of this stage should adhere to their own religious rituals irrespective of tribe or clan. Islam is the last reformation of conventional religion and the Holy Quran is free from any error or omissions since it is unchanged and well-preserved. The Holy Quran can claim to be the best of all since it is able to give a progressive religious system suitable for any age. Hazrat Muhammad (Sm) is the greatest and most reliable symbol of human character and global humanity. This fact is amply proved by his *Sunnah* and *Hadith*. That is why Islam is the acceptable religion for the people of all religions. Since every man can choose the goods freely in the market in accordance with their own choice, in the same way any people can choose any religion in accordance with their own conscience and intelligence and this practice is prevalent at present. Therefore, this practice should be considered as unchanged. The people of other religion could not adjust with their conventional rituals and philosophy and as a result, the

religions other than Islam began to break up. Similarly, many Muslims who adhere to the observance of conventional religious rituals have deviated because of the selfish people who instigate religious conflicts. The deviated people have not been able to maintain equality between themselves and those people hostile to religion. These people are about to forget spirit of love and affection in prayer to God. In this connection the Holy Quran states,

"Those faithful people are successful who were afraid and modest in prayer". (*Sura Momeneen*).

"Those people who are devoted to God with love in prayer are the preserver of knowledge and they are obedient to rules". (*Sura Momeneen*).

"Those people who are not careful about the knowledgeable prayer will go to hell, named Wail". (*Sura Maun*).

In this way God has warned the people not to be deviated. The dictionary meaning of *Salat* is to light and inflame fire, that is, to awaken one's hidden fire of love to God. '*Akim*' means detached or fallen *Khima* (materials used by the Arabs to arrange the tents). In this case, it means enkindling the fire of love to God and to make oneself disciplined for the purpose. Therefore, the prayer in which the urge or devotion of love of God is absent, may not be termed as appropriate *Salat* or prayer. Though different religions differ widely with respect to the nature of prayer, yet if this ardour of love to God is present in them the prayer in accordance with the rules of other religion may also be regarded as *Salat*. If this is understood, it is quite natural that it is the best policy to put an end to religious conflicts and ensure co-ordination between different religions. It is the influence of *Belayet* which can only drive out religious rift from the world. *Belayet* alone can determine wholesome action programme for retarding deterioration and degradation in human character. This falls within the scope

*Ebadat-e-Motnafia* as stated above. Though the systems of prayer in different religions differ, the basic aim, agreed upon by every religion, is to create people of character by preventing degradation in human character. The Prophet Muhammad (Sm) said,

“I have been sent or I have come to enable mankind to climb up the highest ladder of character”. (*Tafsir-e-Ibn-e-Arabi*, p. 4, *Yahya-ul Uloom*, Vol. III, p. 42).

### C. Devotion to God (*Majhab-e-Eshk*)

Moulana Rumi (R) said,

“The tradition or behaviour of *Eshk* (devotion to God) is different from all religions. Those who are the real lover of God, see nothing but God. Almighty Allah is their way of life or religious belief”. (*Masnabi*).

To do an act of piety is not condition. To take it to God is the condition. According to the Holy Quran, if someone can go to God with a pious deed, God will give him reward equivalent to ten such deeds in exchange. That is, to perform a pious act, one should be a man of character (*Masnabi*). On account of saints the religious dispute has been reduced and Islam is spreading day by day. As evidence, we find that in Bengal and in most of the Islands and elsewhere the Muslims have become a majority. This is historically true that the spread of Islam in these lands was not made by the power of the sword of the ruler. Therefore, it is quite evident that the sayings, behaviour, activities and culture of the saints are in full conformity with the code of the Holy Quran and traditional Islam. The people with mundane habits and interests usually criticise them out of ignorance. This is because of the fact that the activities of the saints are above the knowledge of the men with worldly pursuits. People with proper knowledge and the power of judgement get a chance to understand and know them in

accordance with the level of knowledge and eligibility. According to the Holy Quran, the people with the intelligence of understanding only are eligible to know the saints and to get lesson (*Hedayet*). Moulana Rumi (R) said,

“All do not have the competence to understand easy things. Accordingly, all hens can not eat *Anjir* fruit. Man has ears. The ass has also ears. If someone hears with ass-like ears, the listening will be incompetent and meaningless. Buy one competent and meaningful human-like ear by selling one incompetent ass-like ear”. (*Masnabi*).

Since one cannot understand with ass-like ear, one requires one competent human-like ear. The man with incompetent ear is termed by Moulana Rumi (R) as fool (*Ablah*). Moulana Rumi (R) further said,

“The foolish respect the mosque. They give pains to those who are the owners of heart”. (*Masnabi*).

“Oh ass-like human being! You should think that this is the unreal mosque and the real mosque or the peace of allegiance remains only with the perfect saint (*Kamil Oli*). It is the place of allegiance for all. Almighty Allah resides here”. (*Masnabi*).

“You will find mountains soft as silk and wool. You will find this cold or hot world non-existent”. (*Masnabi*).

“Make attempts upto the level so long you find wings in your arms which has no hindrance or curtain”. (*Masnabi*).

## Chapter Eleven

### The *Ahmadi* Flag

The symbol (*Nishān*) of Hazrat Muhammad (Sm) which will be hoisted during the Day of Judgement is Ahmadi flag (i.e., the praised flag or *Lewa-e-Ahmadi*). Because Prophet Muhammad (Sm) received the company of Hazrat Gabriel (A) upto *Sidratul Muntaha* during the travel of *Miraj*. Hazrat Gabriel (A) said at *Sidratul Muntaha*:

“My wings will be burnt by the rays of the light of Almighty Allah if I try to proceed a step forward beyond this”.

This is the stage of knowledge. This also refers to the Prophet's knowledge. (*Akley Awal*). After *Sidratul Muntaha* the transport of Hazrat Muhammad (Sm) was *Rafraf*. The meaning of the word according to Arabic dictionary is the encouraging effort of the bird which is about to fly. That means spontaneous inspiration or *Jajba*. *Mokam-e-Israfil* is also known as *Rafraf*. Israfil is the angel whose 'fu' (breathing) will lead to the destruction of this mundane world and make the dead alive. This is the work of *Belayet* of Hazrat Muhammad (Sm) through which the dead heart becomes active and the mundane behaviour of human beings (*Anmura Kaifiyat*) is destroyed. This helps us to understand the *Ayat* of the Holy Quran 'The last is better than the first'. Since the relationship of *Belayet* implies the most silent, closest and endless relationship with God, the flag of *Belayet* (*Lewa-e-Ahmadi*) will be his last symbol or mark during the Day of Judgement.



## Chapter Twelve

### Famous Sayings of Hazrat Maizbhandari (R)

*Khatemul Oli* Hazrat Gausul Azam Maizbhandari (R) used to give characteristic and significant advice to the people. Some of his famous sermons or sayings are described below:

“Have you not been able to bring a flower of *Patibet* or *Gaishya Dauls*?”

The flower represents honey, sacredness and cleanliness. By the above sentence Hazrat Gausul Azam Maizbhandari (R) meant that the people did not come to him with honesty, simplicity and the pure love of God. He meant that he was eager to give them divine blessings (*Khudai Fazilat*) in exchange for these virtues. He also used to say,

“Be converted into the soul of an angel”.

That is, work in accordance with the decree of God like the angels. Do not be disobedient. He also used to say,

“Select food like the pigeon. Do not eat the forbidden food. Praise God along with your children”.

The voice ‘*Wak Wakum Marfuntum*’ of the pigeon as stated in the Holy Quran implies the appreciation of the container filled with divine blessings.

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**Note :** *Gaishya Dauls* : In Chittagonian language a tree similar to mustard is known as *Gaishya Dauls*. The tree has small and white flower. This tree comes to multi-dimensional benefits of the people. It cures blindness of the eyes of the beast or it removes the cover upon the eyes of the beast or cow. The flower holds some sweet honey in it. The flower of *patibet* is also similar and holds honey in the bud.

Sometimes Hazrat Gausul Azam Maizbhandari (R) also asked the people to keep fasting (*Ayam-e-Bijer Roza*) during 13th, 14th and 15th of lunar month for self-control. Sometimes he also asked the people to offer *Tahajjud* prayer. He also used to ask some people to offer *Salat-ut-Tasbeih* and to read out the Holy Quran.

Thus he always encouraged people to offer optional (*Nafal*) prayer so that people can abstain from doing sin and become devoted to God. When a person wanted to enter into his *Huzra Sharif* (bed room) he all on a sudden said,

“Do not come here. Here Hawa (A) is buried. This is the grave of Hazrat Adam (A)”.

The above saying implies that unless a person gives up useless talk and work, he will find little or no benefit of coming to him since Hawa (A) or the useless (harmful) aptitude is buried or destroyed here. ‘It is the grave of Hazrat Adam (A)’ means that it is the residence of the first man of *Belayet-e-Mutlaka* who destroyed useless pursuits. The Holy Quran states,

“He who keeps his aptitude refrained from useless work being afraid of appearing before God during the Day of judgement, his certain destination is Heaven”. (*Sura Hunajyat, Ayat : 40-41*).

This implies the destruction of three types of aptitudes like (i) *Fana Anil Khalk*, (ii) *Fana Anil Hawa* and (iii) *Fana Anil Erada*. The definition of these three types of aptitudes is as follows:

(i) *Fana Anil Khalk* : This aptitude refers to the habit of not expecting to get any benefit from anybody.

(ii) *Fana Anil Hawa* : This refers to the habit of giving up things which are not essential for human being.

(iii) *Fana Anil Erada* : This refers to the habit of giving priority to God’s wishes over self-interest. That is, to take

recourse to total surrender to God which is known as *Taslim* and *Raja* in *sufism*. This habit is supported by the Holy Quran (*Sura Saffat*, *Ayat* : 103), *Tafsir-e-Ibnu-e-Arabi* (Vol. II, p. 76) and *Logat-e-Ispahani* (Printed in Egypt, p. 84) and this is strongly advocated by Seven Principles of correction declared by Hazrat Gausul Azam Maizbhandari (R). This principle of total surrender to God creates a condition of refraining from sins in human character. Though this is closely related with *Nabuat*, yet it is included under *Belayet*. The other four principles namely, (i) White death, (ii) Black Death, (iii) Red Death and (iv) Green Death principles of the Seven Principles are self-controlling and incentive-raising which enables the *Salek* or traveller in the path of God to reach the stage of *Belayet-e-Khlizri*. This clearly proves the fact that his *Belayet* was the *Belayet* of the previous chained *Belayet* with *Khlizri* principles. This sense has been termed in the Holy Quran as the best slaughter (*Sura Saffat*, *Ayat* : 107). *Ayat* 108 of *Sura Saffat* is applicable for the successors. *Ayat* 106 of *Sura Saffat* is experimental. In *Ayat* 105 of *Sura Saffat* it is said,

“Now your dream has become true. Because son is another name of the mystery-developing name of the father”.

This is why it is stated at the end of this Chapter that according to the basic principles of Islam, slaughter of man is cruel, unjustified and harmful and as such it is against the will of Almighty Allah. It is stated ‘now your dream has become true’ in the Holy Quran and it implies absolute good deeds. This is termed in *Sufism* as *Taslim* and *Raja*. Moulana Rumi (R) said,

“If you throw knowledge upon the physical aptitude, it will become a harmful snake. If you throw it upon soul-incentive, then it will become a beneficial friend”.

In the Holy Quran it is stated,

“Do not put your step with pride”. (*Sura Lokman*, *Ayat*

Swami Bibekananda in his famous book entitled, 'Education' wrote,

"Fashion is created before dress".

In support of his above statement Swami Bibekananda wrote the following:

"The primitive Africans felt proud of wearing the tiger's skin even during the noon of summer. Some tribes of the aborigines liked to curve different pictures, symbols, sign etc. on their bodies. The inhabitants of the islands used to wear the bones of fish and zinc as ornaments with a view to showing their beauty. Some tribes did not wear any clothes during winter to show their beauty by which they proved themselves to be the most uncultured and primitive. They loved fashion or ornaments more than their dress. Therefore, ornament is the primitive one or the ancient one. That is why fashion is loved by the common man".

From Islamic viewpoint the fashions which are beneficial for man both physically and morally are regarded as 'perfect conduct' or *Sunnah*. Those which are harmful and meaningless may be termed as sins and they are regarded as 'corrupt practices' (*Beda'at-e-Saiya*) or strange bad conventions.

Hazrat Gausul Azam Mazibhandari (R) did not like the practice of wearing ornaments. He asked many women to put off ornaments from hands, noses, ears and throat and he termed these ornaments as chains (*Manhud*). Whenever he saw someone making a hole in ear or nose for wearing ornaments and whenever he heard someone crying at the time of making the hole, he prohibited them from doing so. This prohibition is also supported by the Holy Quran (*Sura*

*Nesa, Ayat : 119*). At present we find that a great bulk of our human race is following harmful fashions. People are considering these harmful fashions to be civilisations. According to the Holy Qur'an, these people may be termed as addicted people whose consequence may be very dangerous. (*Sura Al-Hajar, Ayat : 72*). On the other hand, the Islamic *Sufi* civilisation is able to make people to lead a life possessing the characteristics like devotion to God, equity, gentleness, contentment with little things, giving up useless things, refraining from addiction to drugs and following simplicity, shorn of luxury. This leads a man to keep himself aloof from the lure for accumulating wealth and from wealth-oriented system. This will lead to reduction in competition centering round wealth. Because, to lead a better standard of living by spending more, one is required to earn more, and to earn more one is required to work hard. As a result, people are going to forget about justice, religion and ultimate consequences and the cut-throat competition for material belongings is intensifying tension and rivalry leading them to ultimate ruination. Therefore, it is essential for the human being to be careful and cautious.

### The Torch-bearer of *Sufi* Civilisation

Moulana Rumi (R) says,

"It is essential to follow the saints of the prevalent age who have achieved spiritual knowledge with a view to getting rid of the danger of the last age. Because they are conscious spiritually and their greed regarding material gains is absent. They are the torch-bearers of the *Sufi* civilisation".

For instance, Hazrat *Piran-e-Pir* Syed Abdul Quader Jilani (R) (who was the arbitrator of the controversies centering round *Sharia* laws and the propounder of age which gave priority to spiritual incentives) was the possessor of *Belayet-e-Ujma*. Though *Piran-e-Pir* Dastagir (R) had the title

'emperor of the merchant', yet he told '*Allhamdu Lillah*' (all praises are for God) when he got the news of the sinking of his own cargo-ship and when he heard the news of the return of his merchant-ship with plenty of profits. In reply to the question of his *Kludem* (honourable servant) Hazrat *Bara Pir* (R) said,

"I did not say '*Allhamdu Lillah*' because of the ship or goods, I told '*Allhamdu Lillah*' because of the fact that my soul did not forget about Almighty Allah at the news of joys or sorrows".

The Holy Quran states,

"The servants of God do not forget about Almighty Allah on the occasion of commerce, transaction and marriage ceremonies".

Hazrat *Piran-e-Pir* (R) did not hesitate to buy a carpet at a high price with a view to encouraging the works of a persian artisan which the *Muslim Caliph* or emperor of Bagdad of that time refused to buy on the ground that it was too expensive. He established the unavoidable proof of human relationship with God in respect of *Elham* (God's favour to hear the words of God), *Elka* (close relations with God) besides bookish *Ahkam* (conventions) which is the symptom of devotion to God and apathy to the mundane pursuits.

Wealth is found to be accumulated at their feet though they never approach others for mundane prestige and wealth. Hazrat Bu'ali Kalandar (R) returned the presents of the Muslim emperor of Delhi and said,

"Take this back. Your emperor is mad for material pursuits. The saint does not need so many things. Though your emperor is the owner of a vast kingdom and wealth, yet he likes bloodshed for conquering other kingdoms. His two small eyes are unsatisfied. My heart is free from all sorts of mundane desires and satisfied with having God".

I have seen Hazrat Gausul Azam Maizbhandari (R) to throw away with his so many presents and heaps of money sent by Nawab Hossainul Haider of Comilla by his stick. He used to distribute most of the money and things brought by the people and he distributed some part of them to travellers and the members of their families

Mr. Kalam Meah S/O. Late Tamizuddin Miaji of Village East Azim Nagar under Fatikchari Thana in the district of Chittagong stated an event which may be cited here as follows:

"In my childhood once I saw that some people came to Hazrat Gausul Azam Maizbhandari (R)'s *Hujra Sharif* and asked for help in kind like wearing clothes, caps etc. and in cash for repairing their houses. Hazrat Maizbhandari (R), the ocean of kindness was helping them in accordance with their wishes with the things brought by people. At this I was also encouraged. Hiding my own cap at my waist I told Hazrat Maizbhandari (R) 'I have no cap'. Hazrat Maizbhandari (R) replied, 'In our childhood we kept our cap at our own waist in order to protect them from wind while we played'. Hearing this I became ashamed. Hazrat Gausul Azam Maizbhandari (R) gave me some money and told, 'You go now'."

Hazrat Maizbhandari (R) used to tell his wife, 'The world is an inn or a caravan. Is there any need for pomp and grandeur?' Hazrat Maizbhandari (R) did not like extravagant ceremonies and pleasure. If someone sought permission for marriage from him uttering the word '*Shadi*' (marriage) he used to tell like this:

"Hazrat Muhammad (Sm) described this mundane world as *Darul Hazan* (The place of sufferings). Have you come to make me hear the news of happiness?"

In the words of Poet Nazrul,

"Oh Prophet! You are Muhammad (Sm), you are friends of God, king of kings and leader of leaders".

Therefore, it is proved that the viewpoint of this *Belayet-e-Mutlaka* is the spring of peace approved by God for global mankind. This is a safe and unprovocative policy, for those who have become averse to religion or are attracted to atheism because of scrupulous rivalry and competition in respect of accumulation of wealth and its distribution. This *Belayet-e-Mutlaka* is the torch-bearer of the welfare-oriented religion for global humanity. This is the eradicator of atheism and capitalism and the symbol of the global peace inspiring religious equality. Islam does not support excess saving. The Holy Quran states,

“Obey the principles of distribution of Hazrat Muhammad (Sm) in respect of distribution of public goods (*Caumat*). Almighty Allah does not like the fact that the rich people amongst you accumulate wealth excessively”.

In Islamic *Sufi* civilisation there is no question of white, black or any discrimination in respect of caste, creed and religion. Rather it is a universal system and it is the ensurer of justice for the destitute. Because standard-bearer of this *Sufi* civilisation is the real and unsophisticated desirer of both internal and external sacredness. The other characteristics of this *Belayet-e-Mutlaka* are : giving up of useless things, practice of simple life, absence of luxury, lack of jealousy to other's happiness, eagerness to lead an independent life, devotion to God's religion and absence of mundane selfishness etc. This is also mixed with the divine virtues of '*Rahmun*' and '*Rahim*'. Being driven by the attraction of wealth the people of this mundane world are increasing their pains and sufferings because of the misuse of divine and natural gifts and it is quite natural that the consequences of this will be grave. On the other hand, people consider the ornaments of the uncivilised age as the fashion of the age and become interested in these useless things such as ornaments at hands, throats etc. There was the practice of wearing tiger's skin as



a mark of glory by the primitive Africans even at noon during summer.

The modern body-flaunting and unrefined dresses, harmful amusement, character-destroying pleasure and harmful drink etc. are the 'diseases' of dress. Since unreasonable conventional religion, dirty and harmful behaviour disgrace human religion, it reflects pride and egoism in conduct out of ignorance. In the Holy Quran it is stated as cheerful (*Marhan*) and proud (*Fakhuran*). As a result, the softness in human mind disappears and cruelty in human mind appears and in the long-run, man is bound to attain uncivilised beast-like behaviour. So, obedience to religion is essential. Therefore, it can be undoubtedly said that the Islamic *sufi* civilisation which seeks welfare of the global humanity is the dependable human civilisation. The power of rescuing the world of the greatmen (who are the bearers of the mystery of Hazrat Muhammad (Sm), the leader of the global humanity, and who are the torch-bearers of *Sufi* civilisation) is explicit in the love of God and is able to establish global-brotherhood by removing corruption. Because magnanimity is the humanity. Therefore, the other name of magnanimity is the power of invisible God-feeling of the mankind. If we notice the existence of the visible things of this mundane world, we find that the expressed name of the invisible molecule is atom. The gradual development of this atom is reflected in trees, seeds and insects. The novelty of this insect is the beast and the best form is mankind. Therefore, it can be undoubtedly said that really the invisible power is the origin. Since small sands can work as mirror, the earth-made human being is also the possessor of invisible power which has the nature of the angel's positive obedience and which is averse to the own invisible power. This human being is also influenced by the environment's negative and contradictory nature created by persons and locality and it has the power of micro-influence and God-like virtues which are noticeable and thus human being is

the strong creature on earth. The development of the great power (God-like virtues) is known as introduction to *Erfan* (the end or destruction of the success of the human creation). In the practical world, *sufis* who are the holders of this philosophy of invisible power are found to be satisfied with small things, self-independent, austere and dependent on honest income. They always avoid meaningless and useless things. They avoid finding out the faults of other people and think over own faults. They are free from egoism and remain loyal to God. As a result, they are the philanthropists with the virtues of love and spiritual knowledge free from the foolish rituals of the age and immune from beastliness (Please see *Sura Hadith, Ayat* : 16-17). That is why Hazrat *Bara Pir* (R) said, "I am the giver of new life to religion. I have come as the giver of life which can remove the evils of contradictions of conventional religion by illuminating (enlightening) the human religion with the light of *Belayet*-by *Elhami* and *Elka*." Therefore, Hazrat *Bara Pir* (R) was the first *Gausul Azam* who was the beginner of *Belayet-e-Mukniyeda* (the chained *Belayet*). Because during his age the Muslim rule was mainly *Sharia* law - based and *Sharia* law was dominant during the time. Hazrat Maizbhandari (R) appeared in 1244 *Hijri* as a remover of commercial *Pirism* (so-called *sufism*) and as the beginner of *Belayet-e-Mutlaka* with the power of rescuing the world in the age of relaxation of the conventional religion.

Thus it is evident that after the age of *Nabuat* Hazrat Sheikh Syed Abdul Quader Jilani (R) declared the end of the age of contradiction during the age of conventional religion on the ground that it should not continue for long. So he said, 'All God-loving friends are the followers of my footprint and I am the follower of the foot-prints of the Full Moon Hazrat Muhammad (Sm)'. This claim establishes the fact that *Belayet-e-Mutlaka* is the opener of the door of the greatest eligibility of equality in respect of development of humanity which is also the opener of the door of the greatness and

rescuing authority of Gausul Azam Maizbhandari (R). Thus Hazrat Maizbhadari (R) is the possessor of the dual eligibility of both *Nabuat* and *Belayet*. During the age of relaxation in conventional religion, the universal *Belayet-e-Mutlaka* develops through the influence of secret (*Baten*) and open (*Jaher*) education (*Ilm*), *Elham* and miraculousness. So, Hazrat Maizbhandari (R) said,

“Hazrat Muhammad (Sm) put one of his two caps on my head and the other cap on the head of my elder brother. *Bara Pir* Hazrat Syed Abdul Quader Jilani (R)”.

Therefore, it is easily understood that the cap of *Belayet-e-Mukaiyeda-e-Muhammadi* (Sm) was installed upon the head of Hazrat Bara Pir (R) and the cap of *Belayet-e-Mutlaka-e-Ahmadi* was installed upon the head of Hazrat Gausul Azam Maizbhandari (R). That is why, no other beloved of God claimed this greatness of *Gaus* or asked anyone to claim this greatness (*Ajmiat*) of *Gaus*. Because the symbol of the prestige was the symbol of the status of the name *Muhammad* (Sm) of *Nabuat* and the name *Ahmad* (Sm) of *Belayet*. The poet says,

“A sun is seen in hundreds of places.

The king of both worlds lives like a beggar”.

Therefore, this *Belayet-e-Mutlaka* is the torch-bearer of welfare-oriented religion and full authority of rescuing mankind from all evil pursuits. Because the degradation of the civilisation of the present-day world has reached to such an extent that it has now become highly essential to follow the Seven Principles of *Sufi* civilisation with a view to getting rid of the present situation. The Holy Quran says,

“If you face ruination Almighty Allah saves you and ties or fastens you with the bond of brotherhood.

This is called as *Adul-e-Mutlak* in the Quranic language, as global equality in the glossary of global nations and as

social justice in dictionary of law and discipline (*Sura Al-Enran, Ayat : 103*).

“Oh the greatmen! Oh the torch-bearer of *Belayet-e-Mutlaka*! Please come forward with your torch-light in this age of conflict and cut-throat competition for emancipation of the illusioned mankind. The caravan has proceeded much. We are bearing the mild sound of the caravan behind. Oh the holder of the principle of non-violence! You do not condemn morality-based modernity. Proceed by pushing the fence of the conventional religion.

Oh the austere, greedless, unenvious saint of the age! You are the perfect God-favourite saint. Please help paradox-affected people to gain an endless life through the opening of their internal eyes by the influence of your spiritual power (*Ruhani Tasrufat*). Oh the great saint with unparalleled tolerance and self-control! Oh the greatman with control over all evil pursuits! You show your austere and dispute-avoiding ideology of life to the illusioned mankind. Oh *Gausul Azam* without any sins and revengeful attitudes! Jealousy, slander, appreciation or profit and loss consideration can not make you restless and divert you from the path of God. Please march forward as the pioneer of the caravan with the flag of the independent and great *Belayet*. You are the holder of *Tauhid-e-Adyan* and the nourisher of religious equality. None will be deprived of your blessings. Nobody will be able to save himself without your presence as the pioneer and heir to Hazrat Muhammad (Sm). Your presence itself is the blessing of God. The Holy Quran states, ‘Oh the saint of the World (*Anta Fihim*). The danger-ridden world is eagerly desiring your special blessings (*Fazilat-e-Rabbani*). You please make us obliged by giving your sight and blessings (*Faiz Rahamat*). Let the moving human children around the world come to you one by one in disciplined arrays”.

## Chapter Thirteen

### Self-Vision

#### A. The Objectives of *Sufism* :

While describing the *Hakikat* of *Nafs* (the true introduction of human instincts) Moulana Shah Waliullah Dehlavi said,

“The main objectives of all policies of *Sufism* is to create a stable condition in human instinct. This stable condition on the glossary of *Sufism* is known as Relation (*Nisbat*). This is a kind of object attained through purity and sacredness of human instinct. With this Almighty Allah establishes the closest and continuous communication between His (God) world of peace and light and the mankind. As a result, one can attain the condition or stage of the qualities of the angels or a stage above them called *Jabrut* (the divine world)”.

When the obedient servant attains the special light by acquiring purity and stability in the power of conversation (*Nafs-e-Nateka*) through remembering God, he is able to acquire and unfold influential will-power (*Tawajjoh*). Therefore, though there are different ways and means for different persons engaged in *Sufi* meditation with a view to establishing relations (*Nisbat*) with God for acquiring the *Jabrut* power (divine power of the highest order) with the quality of angels, yet the target of final destination of all is the same. The relations made by the *Sufis* with God are as follows:

(i) **Firstly, the relation of sacred love (*Eshk*) :** When this love (*ishk*) is created and rooted in the heart of a man, it is found that the God-seeker is refrained from enjoying such objects which may stand in the way of his aim to destroy his mundane aptitudes. This is fully described in the Seven

Principles of the *Malamia Quaderia Ahmadi* path (i.e., the path shown by Hazrat Gausul Azam Maizbhandari (R)).

(ii) **Secondly, the process of relations (*Moshahedar Nisbat*)** : This implies the meditation of inconceivable and inexpressible God. In the glossary of *sufism* it is known as the meditation of unparalleled power (the one and only power) (*Mujarrad-e-Basit*). Though these two relations differ in respect of methods, they are identical in respect of objectives. Moulana Rumi (R) said,

“They shake hands with one another at the place of sacred incentive (*Khatiratul Quds*). All of them are the supporters of *Tauhid-e-Adyan* (religious equality) and the recogniser of *Wahadatul Ajud* (Relations with God)”.

There was the system of attaining blessings (*Faiz barkat*) by the people from the contact of the Prophet Muhammad (Sm) in three ways:

- (i) *Tariqa-e-Abrar-e-Mujahedin*.
- (ii) *Tariqa-e-Akhiar-e-Salehin* and
- (iii) *Taariqa-e-Shohada-e-Ashekin*.

Let us now discuss them one by one in the following:

(i) ***Tariqa-e-Abrar-e-Mujahedin*** : The *Mujahedin* were those people who fought for the assistance of Hazrat Muhammad (Sm) and spent their income and wealth in crusade and their path is known as *Tariqa-e-Abrar-e-Mujahedin*.

(ii) ***Tariqa-e-Akhiar-e-Salehin*** : The *Akhiar-e-Salehin* were those who became the follower of Hazrat Muhammad (Sm) through their honest actions and their path is known as *Tariqa-e-Akhiar-e-Salehin*.

(iii) ***Tariqa-e-Shohada-e-Ashekin*** : The *Shohada-e-Ashekin* were those who sacrificed their lives and properties for the love of Hazrat Muhammad (Sm) and their path is known as *Tariqa-e-Shohada-e-Ashekin*.

Hazrat Ali (RA) was the mine of the secret knowledge (*Ilm-e-Baten*) of Hazrat Muhammad (Sm). He handed over the leadership of *Bil-Orasat Tariqa-e-Mujahedin* to his son Hazrat Imam Hasan (RA), of *Tariqa-e-Akhiar-e-Salehin* to Hazrat Hasan Basri (R) and the leadership of *Tariqa-e-Shohada-e-Ashekin* to Hazrat Waez Karani (R) who was blessed with special blessings (*Bateni Faiz*) of Hazrat Muhammad (Sm). These three trends of Belayet gave birth to different sub-trends of different sizes (big, medium and small) in this universe depending upon place and time. Though the process of materialisation of these trends differs, yet all originate from the above three trends and the aim of all of them is the love of God. As the trends of teaching (*Hedayet*) of *Nubi-e-Salasa* of the last Prophet (Sm) was developed through the virtues of *Nabuat-e-Muhammadi* during *Nabuat*, the three trends of *Belayet* were also found to be developed through the virtues of Hazrat Gausul Azam Moulana Shah Sufi Syed Ahmad Ullah Malamia Quaderi (R) during *Belayet-e-Mutlaka-e-Almadi*. Thus he emerged as the mobiliser of both past religions (*Adyan-e-Sabeka*) and different scattered ways of *Tairqat* (*Jamey-e-Tanjili Wat Tasbili*). In other words, he has emerged as the mobiliser of both visible and invisible things. He was found to distribute his blessings (*Faiz*) to the people of different religions by his own *Belayet* allowing them to maintain their own religion and religious rituals. (i.e., without disturbing their own religion and religious rituals).

#### **B. Maizbhandari Tariqa (Tariqa-e-Maizbhandari) :**

The *Belayet-e-Mutlaka* (unchained *Belayet*) is popularly known as *Maizbhandari Tariqa*. The common people with external sight only see that the followers of *Maizbhandari Tariqa* assemble together and dance in deep devotion to God singing *Taulidi* (Songs relating to God) or *Murshidi* (relating to *Pir*) songs. Some also remember Allah in seclusion (*Morakaba Moshahada Zikir*) or perform *Zikir-e-Jali* (loud *Zikir*)

and *Zikir-e-Khafi* (silent *Zikir*). They do not consider *Murshid-e-Kamil* (*Pir*) to be different from God and Hazrat Muhammad (Sm), rather they think *Pir-e-Tariqat* as *Fana-fir Rasul*, *Fana-fillah* and *Bakabillahi* (mixed up with God). Since meaning is hidden in words and word is inseparable from meaning, in the same way the saints are devoted to God in an inseparable way (*Mustagrak*). Allama Abdur Rahman Fatehabadi (R) while describing the *Noor-e-Ahmadi* (light of Ahmad) said,

“When God’s light appeared in the face of Muhammad (Sm), then where was Muhammad (Sm)? Do not consider Muhammad (Sm) to be separate from Almighty Allah”. (*Ganj-e-Raj-e-Masnabi*, p. 7, Lucknow Press, 1555 A. D., 962 Hijri).

In the last part he tried to prove this citing the following *Hadith* from the *Bokhari Sharif*:

“Almighty Allah has created Adam (A) in His (God) own beauty”.

Moulana Rumi (R) said,

“When you accept the identity of *Pir*, then think that both the identity of God and *Rasul* (Sm) are present in the identity of your *Pir*. If you consider your *Pir* to be different, then you will lose both the main book and its interpretation. Do not see two, do not know two, do not say two. Consider a perfect saint totally mixed up with God”. (*Masnabi*)

Citing from *Hadith* Moulana Abdur Rahman said,

“I was *Ahad*, I have given place to ‘*Mim*’ (Arabic letter) in me. I have introduced myself in love and affection. The existence of Adam (A) is present in the brightness of the light of *Ahmad*. Almighty Allah Himself is the creator of this appearance or structure and He Himself is bloomed. (or unfolded) in it”.



The *Jalali* (influential) face is concealed under *Jamali* (charming) face only. Both are same. Rather it is true that both are close to each other. Hazrat Jalaluddin Rumi (R) told the *Pir* of Sultan Bayezid Bostami (R) thus:

“Consider your service (*Khidmat*) to me to be the prayer and appreciation of God. Do not think that God is different from me”.

I have mentioned above that the activities of these God-beloved people are not understandable to the common people of this world who are always busy with attaining worldly pursuits. Of course, this is also true that they have no right and reasonable ground to quarrel with the matter of religion. Because, the *Sufi* religion is very much personal and psychological to human beings. The Holy Quran states,

“I have determined different *Shariah* laws and different ways of development for every human being. If God would wished, He could make all people the followers of Prophet Muhammad (Sm). But God is willing to judge you by what He has given to you. Therefore, you proceed with honest deeds. Certainly you will have to return to Almighty Allah. Then God will give you the just news regarding the dispute between you”.

It is further stated in the Holy Quran,

“If superiority of one nation over the other had not been given by God, then the prayer-houses of different religions would certainly have been destroyed and the prayer houses are the places where the name of God is remembered most”.

These great statements of the Holy Quran are great proofs in support of the matters mentioned above. Despite the facts, those who dispute over religion, are driving themselves towards ruination which they will not be able to force. As proof I like to cite here the views of Hazrat Jonayed Bagdadi

(R) regarding *sufism*. According to him, *Sufism* means the following:

- (a) To remember God (*Zikir*) collectively assembling at a place;
- (b) To create a heart moved with the spirit of God's love, backed by music or songs;
- (c) To work with loyalty to *Pir-e-tariqat* (adopted from *Resalatul Kashfi* in *Tasawuf-e-Islam* by Hazrat Jonayed Bagdadi (R), (p. 190).

In *Hadith Sharif* it is stated: 'One ecstasy with the love of God is the best of everything in both the world here and hereafter'. Therefore, as per this fact it may be categorically stated that like the light of *Nabuat* of perfect Prophet Hazrat Muhammad (Sm), the light of perfection of *Belayet* has been able to brighten and enlighten the human mind covered by darkness with the love of God and divine light. People seeking divine blessings come in groups from different parts of the world on the 10th of *Magh* (a Bengali month) every year leaving aside the illusion of wealth, money and greed to the great engineer who can arouse the love of God in human mind. They bring with them their utmost respect and compliments for him with total submission and *salam* (compliments) and return with the reward of divine love, inspiration and universal brotherhood free from all egoism, the greatest contribution of human religion. The spiritual (*Fakiri*) music and songs sung during the *Urs Sharif* (festival in honour of the deceased saint) touch the emotions of their heart. The emotional heart is such an object that enables the God-seeker (*Salek*) to reach a stage free from all sins by making him forget everything easily, which is also the main aim of *salat* or prayer. It enables the God-seeker to dive in the ocean of love for God by making him forget all mundane pursuits. In such case, his unholy entity vanishes and his heart becomes saline like the object that falls in the lake of salt because of his bath in the saline water of the ocean

of love of God. Then his entity becomes sacred. The Holy Quran states,

“Surely virtue (*Hasnat*) destroys sin (*Sai'at*)”.

Similarly, the blood of the martyr is holier than the water although blood is not sacred according to *Shariah* law. Whatever things fall in the river of divine love, they all become purified in the long-run when the river of divine love takes them to the *Tauhidi* (relating to one God) ocean of love. The ultimate aim or goal of the flow of a river or drain is to meet with the flows of the ocean to become purified. The Holy Quran states,

“We belong to God and we shall return to God (*Inna Lillahi Wa Inna Ilaihi Rajeun*)”.

Although the selfish people try to block the flow of this river by putting different nets or traps for fishing in the troubled water with a view to earning their livelihood, the flow of the river can not be stopped. It goes to its destination leaving aside all sorts of barriers and hindrances. This three-fold trends of *Belayet* have given rise to the emergence of the ocean-like *Maizbhandari Tariqa* which combines secret and open *Talim-e-Ershadi*, *Nabuati trend*, *Shariah*, *Tariqat*, *Hakikat* and *Marefat*. (Teaching for showing path to God, the conventional religion, path of God, the true introduction of God and self-vision).

### The Oppression of the *Sufis*

There are a lot of evidences of torture of the *Sufis* in the past by the rulers influenced by conventional religion. The spiritual power of these love-seeker *Kamil* saints is now explicit in the age of this unchained *Belayet* propounded by Gausul Azam Maizbhandari (R). Below we are giving the names of some saints tortured during the period of chained *Belayet* by the rulers who followed conventional doctrines of the religion.

(i) *Hazrat Shahabuddin Maktul* : He suffered imprisonment for nine years and then he was tried and sentenced to death.

(ii) *Mansur Hallaj* : He was killed brutally. His body was burnt and the remains of his body (*ashes*) were thrown to the water of the sea.

(iii) *Junmun Mishri* : He was placed on the back of the ass and ridiculed as an opponent of religion. He was finally expelled from Egypt.

(iv) *Bismillah Shah* : His skin was taken away from his body.

(v) *Dara Siko* : He was killed.

(vi) *Sarmast Majjub Fakir* : He was forced to offer formal prayer (*Namaj*) and then he was beheaded.

In the same way many other *sufi* saints were also given *Kufri Fatua* (Judgement declaring them infidels). Even Hazrat Shams-e-Tabrez (R) was killed by *Sultanul Alad* (son of Moulana Rumi (R) ) by his own hand in his own house. For all these reasons the creative and talented people were forced to conceal themselves in disguise and to migrate to different countries leaving their own homeland and homestead. As a result, scarcity of people capable of introducing God to mankind with love and *Zikir* (*Eshk* and *Jajba*) appeared. The religiousness, patience and spiritualism of these migrating, peace-loving and war-avoiding saints were able to attract the attention of the people of the areas in which the saints migrated and thus they were able to spread Islamic spirit and civilisation. Moulana Rumi (R) said,

“Though many spiritually talented people came in this world, they remained concealed by the wishes of God. Even the greedless home-leaving *Fakirs* (saints) wearing blankets also do not express their names”. (*Masnabi*).

The main cause of punishment of the above type of tortured greatmen is that they express their feelings, acquired through deep meditation and love of God without any hesitation. They are quite confident of their hard-earned true feelings and they work in accordance with such knowledge (*Amal*). On the other hand, the *Fakihis* following conventional religion opine that the conversation, activities etc. of the *Sufi* saints, though not anti-state or anti-society, are harmful to them; they are *shirik* (to consider someone equal to God), *Beda'at* (anti-Islam) and sin arising out of new discovery. According to them, this *sufism* is unjustified as per the *Holy Quran*, *Hadith*, *Ijma* (Research) and *Qias* (Inference). They never think that the method of collection of their proof is like one collected by a dead man which is termed as a lame or crippled method. For instance, the absence of any description of *Hadith* in *Shi'la Chitta Hadithi* (truest *Hadith*) from Imam Abu Hanifa (R) does not prove that Imam Abu Hanifa (R) did not know any *Hadith* (*Majmua Fatua*, Vol. II, p. 127). Because Imam Azam Abu Hanifa (R) is a man of the 1st century and Imam Bokhari (R) and other were the men of 3rd century.

#### D. Facts Collection Method of the *Sufis*

Since the *Sufis* collect the truth from God, prophets and the living saints, they believe that their method is certainly flawless. So they never become afraid of anybody, nor can they be won over by temptations from others. They also never hope for any respect from others. The Holy Quran states:

“Oh the faithful! If somebody amongst you become averse to religion (*Murtad*), then Almighty Allah fetches a tribe which loves God and God also loves the tribe. They are very much submissive to the faithful. They are the protector of their own prestige to them who refuse. They always try to attain the closeness with God. They do not care for fear and intimidation from anyone. This is the special favour

that God bestows upon the persons whom He wishes to give. This is known as *Belayet-e-Ehsan*". (Sura *Mayeda*, *Ayat* : 54).

On the basis of the facts stated in the Holy Quran that Hazrat Moses (A) heard voice like 'I am God, this is sacred earth and you put off your shoes' from trees and plants in the '*Tur*' mountains, the *Sufis* argue that if the same is heard from Mansur Hallaj (R) or Bayezid Bostami (R) etc., then what is the harm? Is there any harm if the rainfall by its pattering voice expresses to mean that it is a sea and if the sound of the waves try to announce the presence of the sea? Though the person without internal eyes or ears can not see or hear it, does it mean that their presence is false? Rather like Hazrat Solomon (A) those who can understand the language of the speechless, will certainly understand their heart's feeling from their pattering or roaring sounds, Moulana Rumi (R) said,

"The language of those who cannot speak is more developed and brighter".

If saying like 'This is my God. It is great' (Holy Quran) is not a crime for Hazrat Abraham (A), then if someone thinks *Pir-e-Kamil* as the owner of God's light and considers like that, Is there any harm? This is also included in *Belayet-e-Iman* (faith in relations of God). The Holy Quran states,

"I do not love the temporary things. Is there any crime in that?"

As we find the presence of fire in coal, in the same way the above is also true.

Allama Abdur Rahman Fatehabadi (R) writes from citing *Hadith* thus:

"I was '*Mim*' less *Ahmad*. Almighty Allah Himself is brightened in the shape of Hazrat Muhammad (Sm). When God emerged in the face of Muhammad (Sm), then where was Muhammad (Sm)?"

There is also statement in the Holy Quran which supports the above statement:

"You did not throw the stone in the battle of Badar, rather Allah Himself threw them". (*Sura Anfal, Ayat : 17, Sura Fatah, Ayat : 8-10, Tafsir-e-Husaini, p. 679*).

*Tafsir-e-Husaini* states,

"I have sent you as the witness, messenger of good news and giver of fear of God for which the people keep faith in Allah and you and hold you in high esteem and status. They give attention to your speech and activities with heart's compliments and they are at prayer both in the morning and evening. Those who take an oath of loyalty, consider the hands placed on their hands to be those of God". (*Husaini, Vol. II*).

At present we find that the main topic of discussion in the UNO is individual and national freedom. There is no topic of discussion on matters relating to dispute on religion or matters relating to faith. No discussion regarding the views of both groups of the people who believe in religion and who do not believe in religion has yet been made in the UNO. Therefore, it is quite evident that people now-a-days do not quarrel over religious beliefs. Rather they quarrel over material affairs, i.e., over the supremacy of the accumulation of wealth and its distribution. So, it is proved that there is no dispute or warfare regarding religious beliefs in the present day world and there is no ground for that. The Holy Quran says,

"You go on fighting till the restriction of religious freedom or religion is not stopped". (*Sura Bakara, Ayat : 113*).

According to the Holy Quran, war is allowed till dispute is stopped. Since this age is the age after the age of *Nabuat* of

Prophet Muhammad (Sm), it may be termed as the age of *Belayet* of Prophet Muhammad (Sm).

In *Faschey Yunus* it is stated thus :

“Shall I not give you a news of a better thing than dispute and warefare with your enemies?” (*Fasusul Hekam*, p. 218).

This is *Zikir-e-Khuda* (to remember God) (*Al-Quran*). Because divine entity is the greatest one, therefore, to remember God (*khudai Zikir*) is the greatest of all. This implies God-devoted heart in each and every organs of the body and mind. In the said book (p. 263, *Faschey Moses*), another *Hadith* is stated:

“I was a hidden mystery. I have unfolded myself in love”.

The word ‘*Oliun*’ in Arabic means a bosom friend. Therefore, in this age of *Belayet* cruelty is undesirable. Rather love or remembering God is to be preferred. So love for and loyalty to *Kamil* saints in this age of *Belayet* are very essential. These will make the best of devotion to God possible. In *Hadith* it is stated thus:

“He who does not recognise the age-reforming saint or the *Imam* (leader) of his age dies like an ignorant person”. (*Majmua-e-Fatua* by Md. Abdul Hai).

In chapter on leadership (*Emarat*) of *Meskat Sharif* it is stated that a man who dies without *Bayet* (initiation) by a *Pir* (guide), dies like an ignorant man. This is also stated in *Moslem Sharif*. Therefore, it is sure and certain that the basic claim of *Belayet-e-Mutlaka* is to abolish the religious dispute. Those who are not supporters of the principles of the saints and are desirous of dispute, will surely be insulted. Because, Almighty Allah mentioned dispute as a more dangerous sin than the act of killing. The Holy Quran states,

“Dispute is worse than the act of killing”. (*Sura Bakara*, *Ayat* : 111).



The Holy Quran further states,

"When they are asked not to quarrel, then they say, 'We are the establisher of peace' (*Moslehun*) (*Sura Bakara, Ayat : 11*), "Of course it is sure that they are quarrelsome though they can not understand", (*Sura Bakara, Ayat : 12*).

They say that they are establishing peace (Islam) in the society. In practice we find that they are creating differences in the society and the family. As a result, differences, dispute, hatred etc. are increasing day by day among the followers of Islam. On the otherhand, these things are not found among the followers of other religions. Moral offences like cases, coercion, torture are relatively less present among the followers of other religions. Since they are informed of and respectful to the moral religion and since they are loyal to the religious conventions and the community, they are free from fear of divorce. Publicity of religion (*Tablig*) is also found among them. But they do not have quarrel among them; rather their attempt is good and inspiring.

Those who quarrel among them in the name of religion argue citing the following *Ayat* of the Holy Quran:

"There will be a group among you who will call you towards good deed and they will direct you towards open good deed. They will prohibit you from doing any offence. They are successful". (*Sura Al-Emran, Ayat : 104*).

It is a matter of great regret that they conceal the *Ayat* 105 of the same *Sura* in which it is stated thus:

"You should not be like those who have created dissension and are mutually opposed to one another, though proof and description have come to them. For this kind of people surely there is the worst punishment".

The creator of differences mentioned above claim themselves to be innocent. In support of the above *Ayats*, we also find *Ayat* 106, 107, 108 of *Sura Anam* of the Holy Quran. They do not act in accordance with the principles of these *Ayats*. They are always busy in hating and rebuking each other. They also hate the followers of other religions. Therefore, their claim is not true that they are propagating religion (Islam). Rather they are the creators of conflicts or differences. They are creating internal rift in their own society which is not the aim of the Holy Quran. *Ayat* 105 of *Sura Al-Emran* is a clear evidence of this. Because the strictness of conventional restrictions (*Tasadduk-e-Ahkam*) make factional conflict inevitable. As a result, they are compelled to suffer miseries and discomfort. While relaxing strictness, conventional restrictions for the sick and the travelling people, the Holy Quran says,

“God desires your ease. He does not like strictness so that you can understand His greatness, can express your gratitude and become satisfied”.

For instance, I have heard somebody to say that by removing the external cover of cocoanut and making it into two pieces both *sharbat* (sweet water) and bread be drunk and eaten respectively. Similarly, no evil intention can be achieved without instigating the *Bangladeshi* people to fight one another. Therefore, they attain their own gains by creating factions or *Firka*. They establish *Madrasha* in the name of *Hedayet* (teaching) and maintain their groups or parties. In this connection I may mention the story of *Molla Jeon*.

“Molla Jeon was a teacher of a *Madrasha*. In his *madrasha* there were some wicked students. At one night they said to Molla Jeon, ‘Sir, the jackals have become restless out of severe cold and hence they are crying’. In reply Molla Jeon said, ‘What is to be done?’ The students replied, “Sir, if you can manage some winter clothes from the king for them it will be of immense benefit to the jackals. The jackals also

live within the jurisdiction of the king'. Molla Jeon was moved and he wrote to the king to give some clothes for the jackals. Accordingly the king sent clothes for the jackals. The students took the clothes in the name of the jackals and distributed them among themselves. During the following night the jackals began to cry again. At this Molla Jeon became surprised and asked the reason for it. The students replied, 'Sir, the jackals are expressing their gratitude to the king for the clothes and they are praying for the king. 'Molla Jeon became very happy and said to the king, 'The jackals are praying for you'.

Taking advantage of this news a wicked barbar (a neighbour of Molla Jeon) came to Molla Jeon and said, 'Sir, I have come with a message from your house. Your wife (i.e., mother of Abdullah) has become a widow. I need some money, 'Molla Jeon then wrote a letter to the king and said, 'My neighbour (a Muslim barbar) has brought a message from my house that the mother of Abdullah has become a widow. Therefore, the messenger needs some money for necessary expenses'. The king sent his minister to enquire into the matter. The minister came to Molla Jeon and said, 'What is the matter? I find you alive. How has the mother of Abdullah become widow?' Molla Jeon replied, 'That is true. But the barbar is a Muslim. How can a Muslim tell a lie? I believe him. Tell the king to give some money.' The king complied with his request since Molla Jeon was a teacher of the king.

Since the simple-hearted people like Molla Jeon are afraid of hell, *Kufri* (the act of infidel) and dangers arising out of divorce of wives, they are compelled to obey the clever claimants of being the so-called *Naib-e-Rasul*, who lack in any divine certificate. Though they look like pure Muslims in clothes, dress etc., their faith is of *Iman-e-Taklidi* (Belief based on hearsay) which is thoughtless and based on hearsay. Their faith is not of the level of *Ilmul Ekin* (doubtless belief)

based on hearsay) which is thoughtless and based on hearsay. Their faith is not of the level of *Ilmul Ekin* (doubtless belief) and *Hakkul Ekin* (Belief based on close observaion) and as such they are not the possessor of *Belayet-e-Iman*, (Faith in relations with God) which is the similar part of *Belayet-e-Ehsan* (closest relations with God). This is of *Tariqat* (path of God) full of love of Almighty Allah, the prophets and the saints. Therefore, the above-mentioned people are devoid of proper knowledge or divine light and communication of love (*Belayet-e-Mutlaka*, Chapter II and *Tasawaf-e-Islam*, pp. 272-73). Moulana Rumi (R) said,

"The love of the saints is the key to heaven. Thos who refuse it, are subject to curse".

Hazrat Muhammad (Sm) said,

"You will not be considered faithful until you love me more than your parents and everything". (*Meskat Sharif*).

"Those who do not repent for their activities that give pains to the faithful males and females, are bound to suffer from burning in the hell". (*Sura Buruj, Ayat : 10*).

Moulana Rumi (R) also said,

"In true sense he will be the *Naib-e-Rasul* in whose heart the orders of God are revealed". (*Masnabi*).

In this critical situation people cannot think of the fact as to what the society gets in return for the expenses incurred for the cunning and evil designed *Mollas* (so-called religious agents with poor knowledge). We see that the young generation, who are in close touch with them are accustomed to begging (asking for *alms*) at first for the said *Mollas*. When they come out of the trap, possess no ability to do any good for the state or society. They do not have the capacity to work even as primary school teachers. They cannot work for the economic welfare of the society or the state. They are even

shorn of any capacity to think of anything moral and spiritual values. Because, we do not find any person with miraculous talent among the people coming out of *Khariji* (unregistered) *Madrasha*. It is said that there are no saints among the *Wahabis* (who do not show proper respect to Hazrat Muhammad (Sm)) and *Hafiz* (who gets by heart the Holy Quran) among the Shites. I am citing here a story from the book, *Monajeratus Sadrain* as an example. In a debate written by Moulana Hussain Ahmed Madni Saheb and Moulana Sabbir Ahmed Osmani Saheb on truthfulness of claim by *Jamiat-e-Ulama-e-Hind* and *Jamiat-e-Ulama-e-Islam* during the time of the establishment of Pakistan, Moulana Sabbir Ahmed Osmani Saheb claimed that he knew from *Eshtekhara* (deep meditation to God) that the claim of *Jamiat-e-Ulama-e-Islam* was true. That is, Almighty Allah had a consent to this. But Moulvi Hussain Ahmed Madni Saheb did not get any such information from divine *Elliam*, *Elka*, *Eshtekhara* or dream. In practice also, the claim of Moulana Sabbir Ahmed was proved to be true. Therefore, it is easily understood that people like Moulvi Hussain Ahmed Madni Saheb had or have no spiritual connection with God. We find the people of this *Firka* annoying. What we see in their face is not the indicator of their cheerfulness of mind which is termed as divine or heavenly. That is, incentive or cheerfulness is created in heart by heaven (*Tafsir Ibn-e-Arabi and Allama Ispahani Logad*).

#### E. The Forbidden (*Haram*) Things and the Permitted (*Halal*) Things

According to the Holy Quran, the forbidden things also can be taken unwillingly in times of danger (*Sura Mayeda, Ayat : 2*). But the permitted or holy things cannot be termed as *haram*. Rather these permitted things are against those who take recourse to the restricted things. (*Sura Araf, Ayat : 32*). The Holy Quran states,

“Who has told you to forbid those commodities or

food which have been created by God for His own creation?" (*Sura Araf, Ayat : 32*).

In the Holy Quran it is further stated thus :

"Oh the people! Eat those sacred things which have been permitted (*Halal*) and made sacred for you by Almighty Allah and do not be illusioned by the devil. Certainly the devil is your open enemy". (*Sura Bakara, Ayat : 168*).

"Oh the faithful! Do not restrict those holy things, which have been permitted by Almighty Allah and do not do excess of anything. Almighty Allah does not love the people who cross the limit". (*Sura Mayeda, Ayat : 87*).

They say that even if you slaughter any animal on any occasion in the name of God, it will be a forbidden action. They do not think that the thoughtful people will be able to understand the meaninglessness of their talk. Because no slaughter of animal takes place without any occasion or purpose, e.g., *Fatela, Urs, hospitality, Jalsa, marriage, food supply* etc. It is not possible for any disciplinary committee or stable constitution to cooperate with the people of the above-said mentality. There are many instances that the people fond of disturbances cannot support any stable administration. They will be liable for their whimsical loyalty like Bani Israel. In the Holy Quran it is stated thus :

"You are always involved in quarrel with one another and therefore, you seek forgiveness through *Tauba* (promise not to do crime again)".

"That is, you are legally compelled to suffer punishment for quarrel amongst you. Because they refuse to accept the best humanly eligible person with divine blessings and they criticise the saints".

Moulana Rumi (R) said,

"When Almighty Allah desires to insult or dishonour a person, that person is made vocal to criticise the

holy servants of Allah". (*Masnabi*).

He further said,

"The love for the saints is a key to heaven. The opponents to the saints are eligible for punishment".

Of course, there is also a reason for it. Since they are inclined to earthly temptations, the visible world is their abode. People of this level has a natural propensity towards sins. This is the primary stage of humanity. *Shariah* is the bestowed religion for the people of this stage. They are compelled to remain within the chain of religious restrictions. That is why it is called *Ebadat-e-Motnafia* and *Moyamelat-e-Etebaria*. In Bengali it is called sin-restraining prayer and self-interest based on mutual relations.

#### **F. Conditions of the Relaxation of Religious Restrictions**

In the age of relaxation of the religious conventions, the Islamic *Shariah* laws should have close relations with the prevailing rule of the country. The *Sufi* saints being unable to keep pace with the orthodox social system and selfish and instigating *Alims* (the so-called wise) in respect of *Ebadat-e-Motnafia*, they also adopted different means like *Moshaheda*, *Morakaba* etc. (different types of meditation to God). Since the path of *Tariqat* comes after the path of *Shariah*, it begins from the stage or level of repentance (*Lawama*). Therefore, it is found different from the viewpoints of the people with external worldly vision. That is why *Zikir-e-Jabani* (to remember God orally) is called *Nasuti* (external world) and *Zikir-e-Kalbi* (to remember God by heart) is called *Malkuti* (Angel's world).

#### **G. The Views and Ideas of the *Sufis* and the Proof of *Gausiat***

Since the *Sufis* are thoughtful person and belong to the stage of self-correction and repentance (*lawama*), they are *tariqat*-oriented. They give up *Ekhhtlaf* (contradiction). They follow

the light of knowledge of the perfect saints. They recognise the superiority of the moral religion over conventional religion and give priority to loyalty over prayer which is the basic aim of prayer. The Holy Quran states,

“If you love God, be loyal to me. God will love you and will remove your sin, God is very forgiving and kind”.

Once Hazrat Maizbhandari (R) said to Syedul Huq Fakir of Azim Nagar thus:

“Hello Syedul Huq Meah! You should live with my Abdul Mazid Meah”.

Syedul Huq Meah replied,

“I am poor. Mazid Meah is a rich man. He does not have any regard for formal prayer and fasting. In this circumstance what benefit shall I get from him?!”

In reply Hazrat Maizbhandari (R) said,

“The Holy Quran of Mazid Meah is for Mazid Meah only. Your Holy Quran is for you. You should make friendship with him. I shall take care of you”.

This implies the fact that Mazid Meah was the *Murid-e-Kamil* (perfect disciple) of Hazrat Maizbhandari (R) and he was loyal to Hazrat Maizbhandari (R). Syedul Huq Meah also passed his life peacefully and honourably. Abdul Mazid Meah once told me.

‘Syedul Huq is my son. My children are not my sons’.

This implies that Syedul Huq Fakir was the holder and carrier of his (Mazid Meah’s) mystery. The eldest son of this Fakir Saheb has been passing his life with dignity in the path of *Tariqat*. Therefore, it shows the good result of loyalty in achieving the love of God. Moulana Rumi (R) quoted the sayings of the *Pir* of Hazrat Bayezid Bostami (R) in *Masnabi* thus:



"When you have seen me, think that you have seen God. You have made *Tawaf* around the real *Ka'aba*. Make *Tawaf* around me seventy times. Think this *Tawaf* to be better than the *Tawaf* around the *Ka'aba*.

Because the *Ka'aba* was constructed by Hazrat Abraham (A), who was the son of Azar while the human heart is the residence of God. Oh Bayezid (R)! Get this fine, subtle saying by the ears of your heart just as people string their ears with gold ear-rings, so that your ear-rings may become the mines of gold and you may reach a place higher than the sky, the sun and the stars"

Hazrat Hafiz Shiraji (R) said,

"Oh the angel of *Hajj*! Do not exert your influence upon me since you see only the house and I see myself as the house of God".

Moulana Rumi (R) said,

"The followers of Hazrat Moses (A) and the true lovers of God are people of mutually two different paths. Because what is appreciation of him is criticism for you. What is honey for him is poison for you. Throw hundreds of books on fire. Concentrate your attention of heart to the light of knowledge of *Pir*".

In *Hadith Sharif* it is stated that the virtues of *Abrar* (Honest people) is akin to sins of the closes.

The next step is *Nafs-e-Molhema*, i.e., the human nature, gifted with the sources of divine incentive. The *Murid* or *Salek* is able to enjoy the taste in accordance with differences in devotion and nature depending upon *Mokams* or stages like *Razia*, *Marzia*, *Kamela* (satisfied, satisfaction and perfection) etc. to which they belong. Since they are all fond of devotion personally, they are termed as *Murid* (disciple). Since the people belonging to *Shariah* are the people of very

preliminary and primary stage, they are called *Unmats* (followers) and the followers of *Tariqat* are not only *Unmats*, but also *Murids*. If the *salek* or God-seeker dives into his respective stage, he will be able to realise at which stage or *Mokam* he is. If he is at the stage of *Annara*, he is bound to be confined to the stage of *Shariah-e-Taqlidi* (primary stage of *Shariah*). Because this is the stage of sex, anger, greed, illusion, laziness etc. If the people of this stage remain uncontrolled, they will be naturally involved in quarrel and blood-shed which was inferred by the angels during the creation of Hazrat Adam (A). Therefore, it is essential for the followers of all religion to adhere to their own religion or community. Though the people lacking in religion are able to discover and invent things, yet they have not been able to give any solution of the global problems. Rather new problems are going to be created day by day. Therefore, Moulana Rumi (R) said,

“Those who possess divine knowledge or *Elham*, are successful; and those who merely guess or imagine, are the destroyers of life and poison-like who are imaginary in nature.

The path of intelligence is gig-gag. Nothing but God is desirable to a person, who has known God. The persons who are dead externally and alive spiritually are the mirror of God. Their body, heart and soul-all are sacred, because they are sacred”.  
(*Masnabi*).

The effective *Pir* with constructive power (*Pir-e-Fayal*) can teach *Murid* by exerting influence upon the heart of the *Murid* without any explicit conversation with him.

If you want to get rid of the danger of the last era, then you follow this type of *Pir*.

For instance, revelation is not expressed in the language of the mundane stage. Only he can understand it upon whom this revelation of God is sent. Hazrat Maizbhandari (R)

sometimes used to say,

“If you forget me staying in front of me, you will be like an inhabitant of Yemen and if you remember me even staying at Yemen or any other places, you are as if in front of me”.

If we see the emergence of different perfect saints among their *Murids*, our hearts become very cheerful observing the practical evidence of the above saying. The spiritual influence of these saints is well-known and well-spread both at home and abroad. They do not live without the memory of Hazrat Maizbhandari (R) or they have not forgot Hazrat Maizbhandari (R) in truest sense. In this connection it is also evident that because of the imparting of knowledge and education to the knowledge-seekers by the teachers, the heart of the knowledge-seekers also becomes enlightened. On the other hand, the capability of the teachers also becomes wide-spread and high due to the act of imparting knowledge. For instance, if numerous lights are lit from a single light, the power of the original light is not reduced at all. Similarly, because of the distribution of *Faiz* by a perfect saint, the greatness and power of the saint is not reduced at all, rather they become wide-spread. As the rains come with heavenly blessings and assist the trees and plants of different kinds to grow in accordance with the quality of the soil, in the same way the touch of the perfect saint also produces *Murids* of different status depending upon their capability and the nature of different *Mashrabs* (traditions). This is another proof of the *Gausiat*. It is said in *Mottaleb-e-Rashidi* thus :

“Hazrat Gausul Azam Maizbhandari (R) is a born saint (*Bil Asalat*) who has come as a saviour of all creatures. He is the possessor of all virtues of *Belayet* of Hazrat Muhammad (Sm) and is harmoniser of their greatness or smallness. There is no other *Belayet* that possesses a higher status than his *Belayet*. *Ismullah* (the name of Allah) is the source of the faith of *Fardul*

*Afrad*. That is, it should be associated with the word Allah. For instance, it is well-expressed in the name of Ahmad Ullah (R)".

Moulana Rumi (R) says,

"The Prophet Muhammad (Sm) said that there are some *Ummats* of Hazrat Muhammad (Sm) who are equivalent to Prophet Muhammad (Sm) in virtues and courage".

It is proved from the sayings of Hazrat Gausul Azam Maizbhandari (R) to Moulvi Syed Md. Hashem and from the change of direction of the course of Durang Canal that Hazrat Gausul Azam Maizbhandari (R) was the *Jilli* (shadow) saint of Hazrat Muhammad (Sm). In his (Hazrat Maizbhandari's (R)) word 'go away' to Durang Canal we find the reflection of his will-power. When this will-power of Hazrat Maizbhandari (R) (*Himmat-e-Eradi*) was raised to the world of super-spiritual power (*Malay-e-Ala*), it also reflected the will-power of Almighty Allah. For instance, fire is developed in coal with its original colour and quality remaining intact which is known as *Tasarruf* (intervention). In the language of a layman this is known as blessings or curse which implies that the devoted consciousness is the root of all consciousness. In the Holy Hadith it is mentioned thus:

"That person is called *Fakir* (saint) whose utterance like 'Be created' is enough for occurrence or formation of an event or object (*Shefa-ul-Alil*, the Urdu translation of *Kaulul Jamil* by Shah Waliullah Dehlavi (R), p. 80, also in *Tasawaf-e-Islam*, p. 56 and p. 57).

It is stated in *Meskat Sharif* thus :

Hazrat Muhammad (Sm) said,

"There are some people among the servants (man) of God who are neither Prophets nor Martyrs. But the Prophets and Martyrs will become jealous to see their status to Almighty Allah during the Day of Judgement".

The associates (*Ashab*) of Hazrat Muhammad (Sm) said,

"Tell us who are they? For what actions will they have such status?"

In reply he said,

"They do not give importance to blood and earthly relations; they exchange love and affection with Almighty Allah through breathing. I am swearing by God that their faces reflect the certain light and they definitely stay upon the world of light. When men will be afraid, they will not be afraid. When men will repent, there will be no cause for their repentance".

Then the Prophet Muhammad (Sm) recited the following sentences,

"Of course the saints have no fear and they will not have to repent". (*Meskat Sharif Tasawaf-e-Islam*, p. 59).

Moulana Rumi (R) said,

"In real sense you yourself are, (i.e., the human body is) the real book (*Kitab*). You find in yourself all the symbols or utterances. Investigate into philosophy. The Holy Quran is nothing but the statement of conditions of the prophets. The prophets are the fishes of the sea of endless love of God". (*Masnabi*).

That is why the lovers of God think in the words of Amir Khushru thus:

"Why shall we not bow down to such *Murshids* (*Pir*) whose conversations are mixed up with the sayings of God and whose activities are in consonance with the activities of Hazrat Muhammad (Sm)?" The people say, '*Khushru* worships the idols'. Yes I do. I have no relation with the people of the world regarding this. This is very much my personal affair" (*Dewan-e-Amir-Khushru*).

## Chapter Fourteen

### Prayer for Abstaining From Sin (*Ebadat-e-Motnafia*)

The prayer (*Salat*), Fasting (*Roza*), *Hajj*, *Zakat* etc. (i.e., prayer for abstaining from sin) are regarded as *Ebadat-e-Motnafia*. For instance, it is stated in *Hadith Sharif* thus:

“The *salat* is nothing but the expression of the humble submission of the peaceful and stable mind”. (*Hadith*).  
(also stated in *Mazakul Arefin*, and urdu translation of *Yahya-ul-Ulum*, Vol. I).

Let us now discuss them one by one:

(1) *Salat* : The Holy Quran says, ‘Establish *salat* for remembering me. (*Akimussalata Le-Zikri*). The Arabians use the word ‘*Akim*’ to mean the erection of tent, for instance, *Akimilkhimata*, i.e., to arrange the fallen tent. ‘*La Takunu Minal Gafelin*’ means “Do not be careless or negligent”. That is, the *salat* should echo in every inner and outer organs of body like mouth, ear, heart etc. ‘*Hatta Ta’ alamu Ma Takuluna*’ means “Do not go to offer prayer when you are out of normalcy”. (*Sura Nesa, Ayat : 43*). You should not go to offer prayer so long you can not understand what you are saying. This is the *Ayat* referring to orders and restrictions. All people who are busy with mundane thought are also included in this order. Though they stand for *salat* and read out many things and offer *Ruku*, *Sajida*, *Qiyam*, *Kayud* etc., their hearts are not alive in true sense of the term in respect of submission to God, remembering God, patience and prayer or *Munajat*. They are really negligent and non-informed. These are merely mind-oriented matters. If the mind runs hither and thither, it is necessary to watch it and make it confined to a definite place like a beast. At this the animal nature of

the human being also becomes accustomed to be controlled as animals like buffaloes, cows etc. These measures are required for the people who belong to the stage of beast and whose human aptitude is indulgent in evil activities and whose place of movement or stay is the visible mundane world.

Therefore, Moulana Rumi (R) said,

“Five times’ prayer is indeed the prayer to show the path. The lovers of God always devote themselves in prayer”. (*Masnabi*).

As the water-loving bird can not satisfy its thirst even after living in water throughout the day, similarly the lovers of God do not become satisfied by offering prayer merely for five times. Rather they always remain devoted in *salat*. The Holy Quran states, “*Ahum Fi Salatehim Dayemun*”. That is, they always offer prayer or remember God. In *Tafsir-e-Ibn-e-Arabi* it is said, “The act of creating fire of love of God is *salat*”. Because *Salat* is derived from the word ‘*Salun*’ which means stimulation of the hidden fire. The Holy Quran states, “*Tasla Narun Hamia*’. That is, the fire will be made severe for the residents of hell. This is the internal aspect of *salat* and it is open for the people of the second stage. This is seen to proceed from the repentance (*Lawama*) stage of *Tariqat* to *Molhema* (God’s incentive) stage. Once Mufti Moulana Syed Aminul Huq (R), an inhabitant of Farhadabad told thus :

“On one Friday I went to the service (*Khidmat*) of Hazrat Gausul Azam Maizbhandari (R). During prayer time Hazrat Moulana Shah Sufi Syed Golam Rahman Baba Bhandari (R) came to me after taking ablution from the pond and held my right hand under his left arm and began to walk reciting *Gazal* (spiritual song) with a devoted heart. In the meantime the *Khutba* (speech) in the mosque was about to come to an end. At this I became restless and somehow managed to take out my hand from his arm and attended the *Juma* prayer at the last stage. When after the prayer was over I again came

to the service of Hazrat Maizbhandari (R), he became angry and began to say, 'Do you know how to offer prayer? From whose hands have you taken away your hands, stupid?' I became afraid and begged pardon".

In this connection a statement from *Masnabi* may be cited:

"The association with saints for a moment is better than prayer of one hundred years".

'*Akimu*' means to establish *Salat* which is akin to *Haiyate Kajaiya* i.e., the correct methods of *salat* which have been continuing systematically from the time of Hazrat Muhammad (Sm). This is also known as *Salat* in conventional language (For *Akimu* please see *Sura Ankabut, Ayat : 45*). That is why it is mentioned in *Hadith-e-Qudsi* that half of the *Salat* is for the servants of God. In this sense spiritual progress and social prosperity are deeply related. For instance,

(i) Firstly, to declare disassociation with worldly activities by raising two hands above along with the description of the greatness of Almighty Allah and this disassociation is completely accomplished through the closing of hands.

(ii) Secondly, the feeling of marching forward to the stage of angels from the stage of beast through *Ruku*.

(iii) Thirdly, to declare as the transport of God's will-power considering oneself still and inanimate like hills and mountains in this mundane world through sitting.

(iv) Fourthly, to surrender as the obedient praiser of God through *Sajda* and to surrender to God like angels through *Tasbihi*.

(v) Fifthly, during *Tasahud* at *Salat* we follow *Darud, Salamu* etc. offered by Hazrat Muhammad (Sm) during his meeting with God at the time of *Miraj*. That is, when we sit to read *Tasahud*, at first we read *Attahiatu* which refers to sayings of Hazrat Muhammad (Sm) describing appreciation and sacredness of God and when we say '*Assalamu Alaika*' at the



end of the prayer, it refers to the declaration of peace and blessings of Almighty Allah towards Hazrat Muhammad (Sm) and to all the faithful Muslims. The sentence '*Allahuma Salley Ala'*' refers to peace and blessings from the angels to Hazrat Muhammad (Sm) and Hazrat Abraham (A) and to their succeeding generations. In *Munajat* the sentence '*Rabbana Atena'*' refers to the prayer for the emancipation of the global people, for welfare of the world here and hereafter by Hazrat Muhammad (Sm) to the *Mokam-e-Ershad*. (divine power of God).

(vi) Sixthly, by *Salam* we pray for the welfare of peace and prosperity of the people of the world which is the symbol of love and affection. This method of offering *Salat* is a unique contribution of Hazrat Muhammad (Sm). Before Hazrat Muhammad (Sm) such a method of prayer was absent. The method of *Ajan* (calling for prayer) is also universal, sweet to hear and meaningful. This acts as a signal-giver to those who work for salvation. Like the hands of a clock five times prayer warns people and makes them conscious like friends and gives them inspiration for good work, maintenance of sacredness in clothes and devotion to God. In respect of cleanliness, ablution is the promoter of civilisation and the maintenance of holiness in clothes. When man looks for his own identity in prayer, he can understand at what stage he is. It becomes then easier for him to get introduction to the six instincts of human beings such as *Anunara*, *Lowama*, *Molhema*, *Motmainna*, *Raiza*, *Marzia* (Instigation, Repentence, The incentive of God, Contenment, Satisfaction, Satisfied etc.) etc. and to develop power to control them. Therefore, it is said in *Hadith Sharif* thus: '*Assalatu Mirajuil Momenin'*' i.e., *Salat* is the escalator of progress for the faithful Muslims. With a view to maintaining capability for exchanging views and feelings at the last *Mokam* of perfection (*Sayer Ma'allah*) with the people of this world Hazrat Muhammad (Sm) used to say to Hazrat

Ayesha (RA) thus :

“Hazrat Muhammad Mostafa (Sm) has come to meet with people. Therefore, Oh *Humaiyera!* You suppress the burning fire of love of God in my heart with your sweet conversation like the power or the falling sound of the horses, i.e., you attract me so that I may maintain the capability of meeting with the people of the world so that the world (which forgets God) may become bright with the fire of love of God and the Prophet Muhammad (Sm) may teach the people (*Ershadi Talim*) without becoming too much emotional because of deep devotion to God and so that Prophet Muhammad (Sm) may prove himself as the greatest controller of the world”. (*Masnabi*).

**(2) Fasting (Roza) :** The dictionary meaning of the word ‘Roza’ or *Siam* is to remain silent and to abstain from drinking and intercourse with wife. ‘Ramzan’ means burning of sin of the human mind or controlling human instinct. The word, ‘Ramzan’ is derived from the word ‘Ramzun’ which means the burning of human instinct. (*Tafsir-e-Ibn-e-Arabi*, p. 36). In *Hadith Sharif* it is mentioned thus :

“There are some fasting people whose Roza implies nothing but physical fasting and there are some awakers at night who achieve nothing except sleeplessness”. (*Makalat-e-Qurani*, p. 140).

“God will forgive the past sins of the person who maintains account of his performed activities and maintains three conditions such as *Atka* (God’s fear), *Takaddas* (heart’s sacredness) and *Sukr* (contentment) along with fasting. God will forgive all the past sins”. (*Makalat-e-Qurani*, p. 141).

In *Hadith Sharif* it is also stated thus :

“The benefits of *Siam* or fasting are achieved through abstinence from useless and evil activities. It is not achieved through starvation and abstinence from

drink only”.

“During fasting do not quarrel wrongly. Do not make a noise. If somebody comes to quarrel with you, tell him, “I am fasting”. (*Makalat-e-Qurani*, p. 143).

As the direction for self-control by fasting during ‘*Ramzan*’ is a great favour for the people seeking self- correction, similarly the system of giving *Kaffara* (donation) to the poor (*Miskin*) by the people who are unable to keep fasting is also a great favour of God to mankind.

Therefore, from the above sayings of the Holy Quran and the *Hadith Sharif* it is proved that the act of keeping fear of God in heart, purification of the soul and contentment of heart may be termed as fasting. That is why Hazrat Gausul Azam Maizbhandari (R) said, ‘My boys always keep fasting’. That is, the basic aims of fasting such as Atka (fear of God), holiness of heart (*Takaddos*) and contentment (*Shukr*) are always observed by the disciples (*Murids*) of Hazrat Gausul Azam Maizbhandari (R). Therefore, the disciples of Hazrat Maizbhandari (R) always keep fasting. This shows the great capability of the disciples of Hazrat Maizbhandari (R). This great statement of Hazrat Maizbhandari (R) may also be termed as the great assurance of reliance upon the *Tariqa-e-Maizbhandari* (R). In this connection we can cite the declaration of Hazrat *Bara Pir* (R) made to his disciples in *Qasida-e-Gaus-e-Saklain*.

“Oh my disciples! May you be enthusiastic and contented. Do your work according to my wish since my name and status are very great and honourable”.

From the above statement we can also have an idea about the status of the disciples of Hazrat Maizbhandari (R). Those who are not virtuous with the above virtues, should not claim to be the disciples of Hazrat Maizbhandari (R). Rather they are the receivers of blessings only. Because they are not

willing in *Fana-e-Salasa*. Almighty Allah Himself is the reward for this fasting of *Ramzan*. It is mentioned in *Hadith Sharif* thus :

“*Assaumu Liwa Ana Ujja Bihi*, i.e., the fasting is for me and I am the reward for it”.

In the same way, *Hajj* (*Tawaf-e-Khanna-e-Ka'aba*), the festival of animal sacrifice (*Qurbani*) at *Arafat* etc. inspire us to sacrifice wealth and animal in the path of God. This attitude of sacrifice controls the undue increases of wealth and encourages us to have exchange with global people. This facilitates us to compare our culture and civilisation with the culture and civilisation of the Muslim Ummah in the global context and to relax conservatism in conventions. *Zakat*, *Fitra*, *Qurbani* and the system of inheritance bring about equity in the social wealth and give pleasure to the relatives which is known as divine conditions or cheerfulness.

There are a lot of examples and statements about the character of Hazrat Muhammad (Sm). The revealed Holy Quran has been preserved in tact because of the existence of *Hafiz-e-Quran* (one who has got the Quran by heart). This Holy Quran is able to give a universal, progressive and suitable religious system for the age. Since the Holy Quran remains in tact, it may be termed as the last religious system. It teaches *Tauhid* (the oneness of God) and unites the people on the basis of belief of oneness of God uniformly as the Holy Quran has remained in tact. That is why, the effectiveness of this religion is undebatable and acceptable. Besides this, it prohibits people to disrespect other religion. Every human being has a right to sustain religious belief in accordance with his own aptitude and choice. This may be termed as liberty. A detailed discussion on this has been made in the Chapter on *Taudid-e-Adyan*. This is the system suitable for the age under *Belayet-e-Mutlaka* which makes people to avoid hatred for religion. Below I am citing some

statements made by Dr. Allama Muhammad Iqbal in *Asrar-e-Khudi* (pp. 76-79) :

(i) The strong emotions of heart are the accomplisher of the fullest knowledge of the Muslims. The meaning of Islam is to give up transitory things.

(ii) Oh the protector of the science of *Ummul Kitab!* Re-seek your inherent oneness.

(iii) The Holy *Ka'aba* is filled up with the icons of our caprices, as a result of which our adversaries laugh at us.

(iv) The *Pirs* have sold Islam for love of icons, they have strung the *Tasbeeh* by the thread of *Paita* (a mark worn by the orthodox Hindu).

(v) They have become *Murshid* because their beard has become white. As a result, the boys mock at them.

(vi) Because their heart is not informed of the picture of '*La Ilaha*'; rather their heart has become the house for the idols.

(vii) It is a matter of great regret that people wearing *Kherka* and with long beards deal in the sale of religion.

(viii) Those so-called *Pirs* travel with the disciples throughout the day and night. They do not remain conversant with the necessity of real religion.

(ix) Our lecturers in religion (*Waezkari*) have sewed their eyes in the place of the statue. The *Muftis* have sold out the *Fatua* of pure religion.

(x) What is our means in such circumstances? Because, our *Pirs* are addicted to the drinking house.

## Chapter Fifteen

### The Song and Music (Sema)

#### A. The Technique of Music and Song

The age-reforming saints with perfection call the mankind towards Almighty Allah with the application of different techniques. They accept or allow the technique of arousing love of God and *Rasul* (Sm) in the mind of some of the people through singing songs in honour of God nad *Rasul* (Sm) with musical instruments and dancing in rhythms which is known as *Zikir-e-Jali* or *Khafi*. There is no compulsion in *Maizbhandari Tariqa* that one will have to remember God (*Zikir*) with songs and musical instruments. Since Hazrat Gausul Azam Maizbhandari (R) emerged as a great *Mojadded Awlia* in a place where people of different caste, creed and religion with different scientific tastes of modern scientific age assemble together, he used to approve and allow songs (*Gazal*) and music as a technique or means of *Zikir* depending upon place, time and person. The Holy Quran says,

*'Wad-u-ela-Sabiley Rabbeka Bil Hekmat-e-Mauajatil Hasana'* i.e., call the people towards Almighty Allah and good deed through science, technique and enthusiastic words.'

This is the technique that suits well with the mental inclinations of all people irrespective of caste, creed and religion. It also suits well with the mental tendencies of the genii and even the animals and this system also accommodates well with all the ages to come. For instance, Khawaja Mainuddin Chisti (R) finding the people of India fond of music approved and adopted music and musical instrument as one of the means and techniques of *Tariqat* teaching and became able and successful in it. For the similar reasons Hazrat Maizbhandari (R) adopted the above

method of teaching (*Hedayet* with musical instrument depending upon circumstances). This method is allowed as a technique of teaching, since it is effective in combining the concerned people in the ocean of divine devotion and love by making them emotional like the waves of a river. It is quite able to guide the God-seeker towards the right path by preventing him from all sorts of undesirable views, aptitudes and ideas. This process is known as concentration of mind (*Hujur-e-Kalb*). For want of this concentration of mind the prayer to God, even though real, may not be acceptable to Almighty Allah. When the followers of *Maizbhandari Tariqa* begin *Zikir* in the name of Allah with the melody and rhythm of *Gazal*, music and musical instruments, each and every organs of their bodies also become awakened and perform *Zikir* in the name of Allah. Some of them are seen to perform 'Ajd' by moving their bodies in front and back, and in popular terms this is known as 'Halka'. Some are also seen to become devoted in *Zikir-e-Kalbi* (*Zikir* of the soul).

In the Holy Quran it is stated thus :

"Those who remember God by standing, sitting, sleeping or by any other means or under any circumstances".

In *Hadithi Sharif* it is stated thus :

'*Jajbatun Minallah Khairum Min Amalis*

*Saklain'*, i.e., one moment's lasting devotion to God is better than the prayer in the world here and hereafter.

From the above statement it appears that this technique of *Zikir* through dancing is the real and traditional Islamic technique. It is nothing new or it is not a non-Islamic technique or method. The justification of music (*Sema*) is supported by Moulana Ahmed Joyunpuri (*Tafsir-e-Ahnadi*, Karimi Printing Press, Bombay, India, p. 601). Bahrul Ulum Moulana Abdul Gani Kanchanpuri (R) also said that music

for honest objectives is justified. (*Aina-e-Bari*, pp. 454-482). Even *Rasul Karim* (Sm) himself and his followers (*Ashabs*) listened to the innocent music and made dances in devotion to God (*Ajd*). Subsequently, we also find activities in support of music by the honourable saints (*Bujurgan-e-Din*) like Imam Azam Abu Hanifa. Therefore, the music and songs for honest purposes are not against Islam, rather they are allowed and justified. The music has not come to show the movement of the body through dances to the mankind, rather it has come to arouse love of God in the mind of the people by making the sleeping instincts of human being conscious and to mobilise the pious people towards the oneness of God. The music has been developed as a universal and age-befitting technique of the *Belayet* of Hazrat Muhammad (Sm) in the *Belayet* of Hazrat Gausul Azam Maizbhandari (R). As a result, the Maizbhandari music has been able to fill up the local songs with the divine essence of God, perfect saint and *Rasul Karim* (Sm) by removing all sorts of vulgarity and obscurism from it and made the inhabitants of this country the possessor of *Hal-Jajba* (devotion to God). In honour of the *Maizbhandari* music, Shamsul Ulama Moulana Zulfiqar Ali also wrote :

“The emotionally expressed devotion to God helps people to be devoted in the prayer and love to God and to be free from all vices by removing all surrounding evils of the worldly activities”.

If someone sought permission for *Sema* and *Gazal* from Hazrat Gausul Azam Maizbhandari (R), he used to give permission for that. Once Hazrat Maizbhandari (R), asked one Ishaq of Dhurang (Fatikchari) to sing a song entitled, ‘I have made my hairs and beard ripe (white) by living in the bamboo houses’ and Mr. Ishaq sang the song with rhythm. Hazrat Maizbhandari (R) listened to the song attentively. Hazrat Moulana Syed Aminul Huq *Salheb* (R), a great saint and a nephew of Hazrat Maizbhandari (R) used to hold



*Majlish* of *Halka* (meeting of the devotees) with musical instruments. Hazrat Maizbhandari (R) sometimes used to send someone there and used to say, 'Go and sit in the parlour of my Amin Meah'. One Mr. Moulvi Jamal Ahmed *Saheb* of village Roshangiri under Fatikchari P.S. said that his father Mr. Ali Meah stated as follows: "Once Moulana Abdul Jalil *Saheb* of Farhadabad under Fatikchari P.S. was going to a religious meeting. On the way he met Hazrat Gausul Azam Maizbhandari (R) who asked him (who also got spiritual blessings from Hazrat Maizbhandari (R)) not to go to that religious meeting and ordered him to attend the *Jalsha* (conference) of Mr. Abdul Mazid Meah who had got spiritual blessing from him. Though the said Moulana (Mr. Abdul Jalil) was not in favour of music, he obeyed the order of Hazrat Maizbhandari (R)". The above mentioned Ali Meah was also with him.

I (the author) already heard about this event from Mr. Fazal Meaji (father of Amzad Ali) of Azim Nagar under Fatikchari P.S. Subsequently, Mr. Faiz Ahmed of Dhalai under Fatikchari P.S. confirmed the event and said that he was also present in that meeting.

It is not known to me if he asked anyone to perform *Zikir* along with music. But he never prohibited it either, rather it appears from the above-stated facts that though he did not give any direct instruction for *Zikir* alongwith music, he had his indirect consent to this.

## Appendix

I hope the readers have been able to understand from the stated facts and matters my aims and objectives of writing this small book. As the nature and structure (composition) of the people differ, so it is also not unnatural to find differences in their manners and understanding due to the actions and reactions of interests under variation of taste and environment. Therefore, with a view to answering the question of some questioners regarding the *Maizbhandari Belayet* I have made an attempt to show that—

(a) The basic feature of the *Maizbhandari Sufi* Civilisation is a universal *Sufi* philosophy.

(b) This *sufi* civilisation is the safeguard for the global humanity against ruination.

(c) This is an appropriate age-befitting reform in traditional *sufi* theory.

(d) The basic principle of this *Belayet* is to follow the light of knowledge of God revealed through perfect saints and to give priority to the moral religion over conventional religion by giving up all sorts of conflicts in religions directly and by thinking every mundane things to be temporary and attractionless. The followers of *Maizbhandari Tariqa* believe in the greatness of loyalty over prayer.

Though the above characteristics appear to be clear and simple, yet I do not feel that I have been able to take them to the closest door of understanding of every individual. Moulana Rumi (R) said,

“The people with external feeling, i.e., the people without divine knowledge are those whose mouth of knowledge is tied. They can not collect ‘knowledge-milk’ from the sky. The anger and greed deform the mankind and misrepresent the real conditions of human soul.

The bosom of the persons whose aptitudes become dependent upon others, is bound to turn into the house of statue".

Therefore, a class of people may not derive any benefit out of the discussion I have made above. But I shall think my labour successful if most of the people are benefitted out of the facts I have described in the book. Though the matters I have described are facts, their effectiveness to every individual is not the same. Therefore, it is natural that it may not be loved by everybody. For instances, in the Holy Quran it is stated thus:

"Almighty Allah shows path to one as He desires and He also makes one ignorant or deviated whom He wishes". (*Sura Bakara, Ayat : 26; Sura Forkan, Ayat : 43*).

In principle though I had no intention to say something for or against anybody, yet I could not but follow the path showed by the Holy Quran with a view to showing the nature of development of human nature. To make the situation understandable, therefore, I was compelled to show both the ways - good and bad. Because, whatever is developed is, of course, the development of the virtues, qualities and will-power of Almighty Allah. In the form of a poem we can state thus:

"The hard structure of the human nature is your drinking pot; The vast body made of juicy earth is your garden of flowers".

The age-reformer Hazrat Gausul Azam Maizbhandari (R) was such a person with divine greatness that he made the desired but unobtainable objects obtainable one by his influence of greatness in accordance with the wishes of Almighty Allah. All were equal to him irrespective of caste, creed and religion. He fulfils the mind's desire of all human beings irrespective of caste, creed and religion. Therefore,

he is the greatest saviour or *Gausul Azam*. He made an attempt to mobilise human being morally and make their belief firm in the oneness of God and its super power by relaxing the conditions of different conventional rituals of religion like Hajj etc. In fact, these are great means to prevent the blood-shed of innocent people by the orthodox religious fanatics. He is the direct symbol of '*Khulk-e-Azim*' of Hazrat *Rasul Karim* (Sm). If we notice the *Sufi* civilisation we find that Hazrat Hasan Basri (R) was the *Tabeyin* of the first rank. If we analyse his life-style during the period of *Hijri* 21-110, we find a flawless and real evidence of the *Sufi* civilisation. Some of the evidences are described below as instances:

- (i) He showed how a person can remain isolated from all worldly attractions despite living in the area of human habitation.
- (ii) He showed how beneficial the reliance upon God is for mankind.
- (iii) He showed how inseparable the relation is between the real entity (God) and the self-entity.
- (iv) He showed how beneficial and urgent one's conscious notice towards one's own aptitude is.

Hazrat Hasan Basri (R) said,

- (a) "He is the successful and the opener of the door of success of the global people who is free from all mundane illusions".
- (b) "This research and thought are such things as will make mankind devoted to good deed and averse to evil activities".

These also resemble the sayings of Allama Iqbal. We also find resemblances of Mr. Abu Hamza *Kharji* (a member of the so-called *Kharji* community which is usually condemned by the Hanafi people) with Hazrat Hasan Basri (R) regarding God's remembrance, God's fear etc. During the

second century of *Hijri*, we also find the reflection of God's remembrance and love of God in the life of Hazrat Rabeya Basri (R) (*Tasawaf-e-Islam* by Dr. Mostafa Helmi which is also translated in Urdu by Rais Ahmed Jafri).

The above characteristics of the *Sufi* saints are the great emblems of the moral character of Hazrat *Rasul Karim* (Sm). From this it is proved that the *sufi* civilisation is an undebatable means of relief in moral life and Islamic outlook of mankind since the era of *Ashab* of Hazrat Muhammad (Sm). Though we find the emergence of different ways and *tariqas* depending upon the needs of time and circumstance, we find that they are all same and above question in their basic principles.

In the circumstances if we notice the ideals of life and Seven Methods of Hazrat Gausul Azam Maizbhandari (R), we can see which one is the easiest and undebatable ideal of life and how easy and untroubled a path the *Tariqa-e-Maizbhandari* (R) is and how this is closely related with the practicality of the basic principles of Islam. His sayings are free from hatred to others, far-reaching and effective in making moral life rich and magnanimous. It is the guide for emancipation of the deviated global humanity which may be regarded as the means for development of basic human thought and real Islamic principles. It is stated in *Hadith Sharif* thus:

"The nature of your death will be according to the pattern of life you lived and your day of judgement will be according to the nature of your death".

The Holy Quran states,

"Oh Almighty Allah! Why have you brought me in the Day of Judgement in blind conditions? I had my eye-sight."

As per above *Hadith* it appears that the devoted followers of Hazrat Gausul Azam Maizbhandari (R) have

been deriving divine blessings (*Ruhani Faiz*) or benefits even after his demise from this mundane world. The poet says,

“The shrines of the saints are the remover of all sorrows, It provides the water of peace inside the heart of the beloved”.

If some of the followers of Sheikh Abu Syed Abul Khair (R) would express to him their desire for performing Hajj, he would ask them to offer *Ziarat* of the shrines of Sheikh Abul Fazal *Saheb* and to offer *Tawaf* seven times around his shrine. He would say to them that if they would do that, their wishes would be satisfied. Four kinds of people come to such saint with divine greatness:

- (i) *Taif* : Who only come to see and then go away;
- (ii) *Akef* : Who stop the waves of their thought after seeing and hearing them (the saints);
- (iii) *Rakey* : Who becomes attracted to the *Fazilat-e-Rabbani*;
- (iv) *Sajed* : Who recognises the divine greatness bloomed in a particular person and reposes his faith in it. Like the angels this person considers such person (in whom divine greatness is bloomed) as greater than him and bows down his head with eagerness to know the divine greatness in the manner in which the low land gets water from the adjacent upland. In the same way, the God-seekers consider themselves ignorant and significant and bow down their heads under the foot of the *Akar Ka'aba-e-Hakiki* (the real *Ka'aba*) of the saint, who is the symbol of divine greatness.

'*Ka'aba*' is derived from the word '*ka'ab*' which means the lower joint of the leg. The condition of humble submission is known according to the Quranic language as *Sajed* or obedient. The Holy Quran states,

“When I turn the house (*Ka'aba*) into the natural

assembly and security centre and when Abraham (A) turns the place into the prayer-sheet (*Jainamaj*), then I take promise from Abraham (A) and Ismail (A) thus: You purify my house (*ka'aba*) for *Taifin, Arefin, Rakein* and *Sajedin*".

That is why Moulvi Mohammad Ayub Ali (a translator of the Holy Quran) wrote in his self-composed poem thus:

"The great assembly of the people on the 10th *Magh* at your door may be compared with the performance of *Hajj* at the safe city of *Ka'aba*.

Every year on the 10th of *Magh* a get-together of millions of people at *Maizbhandari Darbar Sharif* is held to observe the death anniversary of Hazrat Gausul Azam *Maizbhandari* (R).

This assembly of the people on the above day is a great religious get-together in the world".

Mr. Mainul Alam (a journalist) in an article entitled, 'The Contribution of *Maizbhandari* (R) to the Folk Song' (Published in 'The Weekly *Purbani*' on *Falgun* 26, 1372 B.S.) wrote :

"I have realised a new aspect by observing *Urs Sharif* at *Maizbhandar*. Even if we ignore the religious aspect of the *Urs Sharif* at *Maizbhandar*, we find that this *Urs Sharif* has another valuable dimension. *Maizbhandar* may be termed as the great meeting place of the folk songs of Bangladesh. Among all the functions, the music and songs occupy a dominant place in the *Urs Sharif* of *Maizbhandar*. In front of a camp I have found a person singing the following song: 'My life has passed away in sorrows. I am a sorrowful man throughout my life. An old man, Kalachan Fakir of Matlab, Comilla is singing the said song with a melodious tone. Young singer of Comilla Mr. Abdul Jabbar is playing *Dotara* and *Manjuri* is being played by Mr. Mahbubur Rahman Chowdhury S/O. Mr. Mafzal Ali Chowdhury of Fenchuganj,

a boy not exceeding 20 years of age. They are not known to each other. They are singing songs and playing music unitedly forgetting their individual family status, age difference in their standard of living. All will go to their respective job after *Urs Sharif* is over. Kalachan Fakir will start his own job, Abdul Jabbar will be engaged in his own business and the boy Mahbub will begin his study to appear at the S.S.C. Final examination. But these folk-songs singers have got a new incentive by their great meeting with one another at *Maizbhandar* for a few days. The folk-songs of the country gets new stimulant for life”.

Moulana Rumi (R) said,

“Which was secret during the day of *Alasta* got bloomed in the light (*Noor*) of Ahmad”.

I also like to state something in the form of a poem as follows:

A call came to me from *Martuza* (heaven)  
 A call came to me from *Ahmad Mostafa*, the lamp of light.  
 You are the dresses of the old days.  
 You are my post, my drums and my speeches.  
 You dance yourself with cheer,  
 You distribute fragrances of roses and *Ambar* (scent) to all.

I am going forward on foot.  
 The Holy *Ka'aba* is in front of me.  
 I have the *sana* of *Sunnah* in my brain.  
 I have made my head invisible.  
 I have put on the dresses of Hazrat Ali (RA).  
 I am giving directions for policies.  
 I have abandoned the useless things.  
 I have seen the shining waves of the fear of God.  
 I have seen Him (God) in happiness and sorrows and in many other ways.  
 You are my friend of heart.  
 I have received in many ways.



I have understood you in wealth, meditation, soul and in many other ways.

I have seen your structure everywhere and on my forehead.

I am yours and you are mine.

I have known this everywhere.

That is why all are subject to destruction save yourself.

Hussain is mad for you.

You are present everywhere.

I am marching forward with strong steps leaving both sides: this side and that side.

*Piran-e-Pir* (R) said that four kinds of people will not get lesson (*Hedayet*). They will remain ignorant forever. The four kinds of people are as follows (*Fathur Rabbani*, p. 40):

- (i) Who do not do what they know;
- (ii) Who do what they do not know;
- (iii) Who do not let anybody know if somebody wants to know;
- (iv) Who do not try to know what they do not know.

Therefore, they remain ignorant.

In support of the above it is stated in the Holy Quran (*Sura Saffa, Ayat : 2-3*) thus :

"Oh the faithful! Why do you say what you do not do?

Surely it is a great sin to God to say something without doing that".

Oh Almighty Allah ! Please do not include me among the above category of persons. Give me power to know myself. Do not turn me wrong. Keep me real and give me power to be real. *Amin!* Oh the Creator of the world (*Ya Rabbul Alamin!*).

## Opinions Regarding the Book, "Belayet-e-Mutlaka"

- A. The Opinion of Alhaj *Sher-e-Bangla* Moulana Syed Azizul Huq Al-Quaderi (R), the ex-President of the erstwhile East Pakistan Jamiat-ul-Ulama.

I hope that this book will come to the special benefit of the high level followers of *Tariqat*. May God bless the writer with peace and status in the world here and hereafter. *Amin!*

Sd. - Fakir Syed Mohd. Azizul Huq  
(*Shere-e-Bangla* Al-Quaderi)  
President, The East Pakistan  
Jamiat-e-Ulama and Bani-e-Jamia  
Azizia Wadudia Sunnia, Hathazari,  
Chittagong *Sharif*,  
Bangladesh  
13/09/1968.

- B. Opinion of *Mamtaazul Mohaddesin* Moulana Obaidul Akbar M.A. (Calcutta), an ex-M.P.A.

'*Belayet-e-Mutlaka*' is an advanced book in Bengali with deep analysis regarding *Sufism*. This book has been written with special focus on the *Tariqa-e-Jat-e-Mubarak* of Syedul Awlia Ruhul Asfia Gausul Azam Hazrat Shahi Sufi Syedena Moulana Ahmad Ullah Maizbhandari (R). In this book a detailed discussion is made regarding his spiritual personality, the characteristics of great *Maizbhandari Tairqa* and different mysterious activities of Hazrat Gausul Azam Maizbhandari (R). A great necessity of a book in Bengali like this was being felt for ages. The grandson of Hazrat Gausul Azam Maizbhandari (R), Syed Delawor Hossain Maizbhandari (R) has met this need to a great extent by writing this book.

In this book the spiritual personality and divine characteristics are clearly depicted. The description of the opinion of different saints has made his (Hazrat Maizbhandari (R)) greatness clearer. Among the opinions, the views of *Oli-e-Kamil Hazrat Shah Sufi* Moulana Shafi Ullah, an ex-*Mudarres-e-Awal* of Madrasa-e-Aliya in Calcutta is very notable.

In this book the mysterious sayings of Hazrat Gausul Azam Maizbhandari (R) are described. The miraculous events of the spread of his *keramat* and his spiritual influence over nature are also stated in this book. Sufficient proofs of his status as *Gausul Azam* are also stated. The analysis regarding many complex subjects of *Sufism (Ilm-e-Tasawwaf)* has given the book a special character.

The analysis of the book is made following the highly honoured book *Fususul Hikam* (which is rich in *Ilm-e-Ladunni Elham Mukashefa*) by *Shaikh-ul-Akbar* Hazrat Mohiuddin Ibn-ul-Arabi (R) and *Masnabi* by Moulana Jalaluddin Rumi (R). In different places of the book independent and neutral views of the author are also expressed. I have never seen such a book in Bengali on *Sufism* with deep analysis on the subject. In this sense the book may be termed as a great contribution towards Bengali literature.

I wish that the book should act as the guide for the followers of the saints and materials for research for the neutral readers.

*Araj Gujar*

Sd. : Mohd. Obaidul Akbar.

**C. The Opinion of Mr. Jogesh Chandra Singh, ex-Professor of Chittagong Govt. College.**

The book, '*Belayet-E-Mutlaka*' written by Moulana Syed Delawor Hossain Maizbhandari (R) is a great treasure.

Though the word '*Maizbhandar*' is uttered by all people, its significance is not very clear to many of them. The meaning of this is elaborately explained in this book. In this book the importances of the facts have been explained clearly in simple and lucid language.

In this age of today when man has become more violent than even the emblem of death itself, when men are addicted to naked ferocity, when they have forgot that love for mankind is the greatest religion and when they have forgot that establishment of fair divinity by freeing mankind from animality is the most developed meditation, the book is surely a torch-bearer in this way of life.

We are seriously affected by this recent deluge of blood-shed (due to atrocities by the occupation forces of Pakistan during the Bangladesh Liberation War). We are burnt by the dangerous, monstrous and religion-destroying flames of fire. In such context this book is like a ray of everlasting light in the way of recovering God-gifted internal wealth of our heart.

When I was torn by the thunder of cruelty of Pakistan army's atrocities, when the sky and winds were shaken by the roaring of death throughout the day and night, when my life was made intolerable by the curse of uncertain future, this book inspired me to live and showed me the golden light of new life in the darkness of utter disappointment.

Even today I see the cruel dances of death, indescribable falsehood, hypocrisy and naked expression of false acting all-around me. I see barbarism in the guise of gentlemanship and the sinking of humanity in the earthen hole of animality. Despite the fact I believe that as a sure consequence of the unavoidable system of Hazrat Gausul Azam Maizbhandari (R) who dedicated himself to Almighty Allah a total abolition of sins and the sure downfall of the indisciplined and severe irreligiousness of the disguised monsters will come.

In this book there are many invaluable elements for the purification of human heart. I pray that a new resurgence of religious power will come to mankind through the teachings of Hazrat Gausul Azam Maizbhandari (R).

**Sd. : Sree Jogesh Chandra Singh**

Professor (Retired),

Chittagong Govt. College.

25/12/1973.

## ***Belayet-e-Mutlaka* At a Glance**

This '*Belayet-e-Mutlaka*' is such a mirror of *Sufi* civilisation that in this book the readers will find an account of the divine life-style and the holy character of *Tajedar-e-Madina* Hazrat Muhammad Mostafa Ahmed Mojtaba (Sm) during his meditation at *Gar-e-Hira* mountain and an account of the period of twelve hundred years beginning from the end of the Era of *Nabuat*. The account of the period mentioned above may be regarded as the essence of the stories of development of global humanity. In this story of development of global humanity there is description of the means of correction of mundane aptitudes through moral incentives since the primitive age, methods of the abolition of animal nature, meditation relating to the development of the angel-like nature of the human soul (*Ruh-e-Iusani*) and the similarity in the objectives of the efforts (*Mujaheda*). Of course, we find changes in conditions and outside milieu depending upon the change of age and environmental conditions. In this book we also find the means as to how to get rid of the sexual lust, greed and the trouble of worldly life through struggle against earthly aptitudes, removal of the curtains of visible things and through the achievement of purity of human soul so that the breach of relations between the Creator and the creations can be checked. In this *Belayet-e-Mutlaka* we find the sample of the one and the same theory everywhere.

It must be admitted that the period prior to the achievement of *Nabuat* may be termed as the period of *Gar-e-Hira*. In practice we find that no breach or changes occurred in these principles or objectives even after the period of *Nabuat*. Rather we find the proof of the lack of devotion (*Haljajba*) and information regarding one's own self and other higher self or entity from time to time. We find its clear evidence from the event of Hazrat Ayesha Siddiqa (RA) stated in *Tasawaf-e-Islam* (p. 31) (translation of original

Arabic Version). From this it appears that Hazrat Muhammad (Sm) was so devoted during this time that he had no time to remain aware even of his own physical existence. Though we find that the development of *Sufi* civilisation (*Ruhaniyat-e-Insani*) became more strengthened after the *Sahabi* era, yet there is no reason to be afraid of this. Because, this was emphatically unfolded during the age of *Gar-e-Hira* which was the pioneer of his achieving *Nabuat* and closeness to Almighty Allah.

It also cannot be denied that it was quite natural for the laxity in religion and heartlessness to occur during the *Sahabi* era since during the time the era of following the principles of conventional religion was long due to availability of the opportunity of getting direct sight of and contact with Hazrat Muhammad (Sm). This is why the *Sufi* community was compelled to expand the internal matters of heart in the methods of actions in the absence of which the real objectives of religion would have become inactive. Due to the '*Riya*' or false demonstrative religion, egoism, intolerance, conflict, increase in quarrel, abolition of real human religion etc. became the usual order of life.

Hazrat Hafiz Shirai said the following:

- (i) "Seek from the meditating people, the mystery that lies behind the curtain, because this condition cannot be found even with the *Sufis* of high status".
- (ii) "What types of *Tariqat* and religion are those under which the people consider '*Riya*' (showy religious rituals) as allowed and the wine-bottle as restricted? What types of *Shariah* and character are these?"
- (iii) "Oh Hafiz! Do not become the disciple (*Murid*) of the person who is not aware of his own self. Get in touch with those whose hearts are sacred and who are not afraid to condemnation from people".

In such circumstances, the claim of those who regard *Sufism* as an 'ism' borrowed from outside or an 'ism' outside

Islam, is not true. Rather it is true that *Sufism* has been able to restore the real essence of religion and thus make it lively by preventing it from going to fade away through the domination of conventional religion and its rituals. Therefore, we find a great saint with the title of *Mohiuddin*.

Because of the divine influence of *Sufism* we find that people in groups have taken shelter under the soothing shade of Islam and have loved the *Sufis*. History does not recognise the claim that Islam is popular due to the influence of heartless conventional religion or demonstrative rituals. Rather their obstinacy has contributed to a great extent to the reduction of the desire of the humanity to understand the generosity and beauty of Islam which is universally true. This is why the Muslims are disunited and divided. Despite the fact, we find that the *Sufis* have been making untiring efforts to establish global equality by uniting the global people in the domain of morality. Therefore, with a view to strengthening the efforts for Islamic equality, *Belayet-e-Mutlaka* has emerged as a rising sun in the hands of a perfect saint Hazrat Gausul Azam Maizbhandari (R).

He is the mobiliser of the invisible ways of meditation of *Sufi* civilisation both in the past and future (*Nisbatatin-e-Admee*) with the global power of a saviour or *Gausul Azam*. He is the propounder of Seven Methods (*Ulsul-e-Sab'a*) with a view to relieving mankind through the restoration of life free from troubles and complexities. In the words of Hazrat Shaikh-ul-Akbar Allama Mohiuddin Ibn-e-Arabi (R) he may be termed as '*Khatenul Oli*' and '*Khatenul Alad*'.

He has discovered the simple ways of relief from atheism and religious conservatism for those who are faithful in moral religion and confident in the power of the great person with divine and miraculous power by allowing the global people to remain in their paternal religions. Hazrat Maizbhandari (R) encouraged people to be loyal to the person with divine greatness and fulfilled the



wishes of people seeking his assistance. This greatness of Hazrat Maizbhandari (R) is found in every stage of the active and eventful life of Hazrat Gausul Azam Maizbhandari (R), (*Jibani-O-Keramat*).

The author has been able to provide information of a wonderful policy which can give the light of *Sufi* civilisation to Bengali literature by writing a book on the abstract and philosophical theories of *tariqat* in Bengali.

The analysis made here on *Sufism* is deep, true and unbiased. The evidence are also presented here without any alteration or change. The presentations of the topics beginning from *Nabi-e-Salasa* upto the last stage of *Belayet* (i.e., upto the era of *Belayet-e-Mutlaka*) are systematic and consistent.

I hope that the intellectual readers will be able to understand that like the *Sufis*, *Sufi* civilisation occupies an important place in attaining global unity and peace of Islam. The readers will also be able to understand the nature of the divine blessings attained by the perfect saint. The book will also help the readers to acquire the mentality to achieve closeness to God and to know the means of living a simple and solvent life free from worldly troubles and they will become attracted to good leadership. They will achieve a mentality with eagerness for peace and tranquility and their indisciplined and quarrelsome motives will be removed. I further hope that this will immensely help people who are eager to have closeness to God and in whose hearts God's incentives are alive and they will be able to climb up the highest ladder of *Takaja-e-Ruhani* (desire of the soul) through the destruction of *Takaja-e-Nafsani* (sexual desire) with the help of the Seven Methods of Hazrat Gausul Azam Maizbhandari (R).

**Md. Nurul Islam**  
(*Fazil-e-Aliya*, First Class)  
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## About the Author

The Author of the book, Hazrat Moulana Shah Sufi Syed Delawor Hossain Maizbhandari (R) (1893-1982) was the only heir apparent, grandson, *Sajjadanashin* and vice-gerent of Hazrat Gausul Azam Moulana Shah Sufi Syed Ahmad Ullah Maizbhandari (R). He was an eminent saint of the age of *Belayet-e-Mutlak-e-Ahmadia* profounded by Hazrat Gausul Azam Maizbhandari (R). He was a veteran researcher and a prolific writer on *sufism* and *Maizbhandari Philosophy*. He wrote many books on *sufism* and *Maizbhandari Philosophy* and thus contributed immensely to the growth and development of the concept of *sufism* in a new perspective in terms of *Maizbhandari Philosophy*. He was the only spiritual personality in *Maizbhandari Darbar Sharif* who made original research on *Maizbhandari Philosophy* and familiarised the concept among the cross-sections of people irrespective of caste, creed and religion in the sub-continent. He materialised the concept of *Maizbhandari Philosophy* in his whole life in to-to and hence he may be regarded as the mirror of *Maizbhandari Philosophy*. Some of his well-known books are *Biswa Manabatay Belayater Sharup* (The Nature of Belayet in Human Civilisation), *Alakar Renaissance Juger Akti Dik* (One Aspect of the Age of Renaissance in the Area), *Mul Tatta Ba Tajkiya-e-Mukhtasar* (The Theory of Origin) and *Muslim Achar Dharma* (The Conventional Religion of the Muslims).

He was a great social reformer who dedicated his whole life for the welfare of mankind irrespective of caste, creed and religion. His social welfare-oriented activities are innumerable. *Maizbhandari Ahmadia High School*, *Bhandar Sharif Ahmadia Primary School*, *Nazirhat Ahmadia Aliya Madrasa*, *Nanupur Gausia Senior Madrasa*, *Tofazzal Memorial Library* (where rare collections of books on *sufism* and theology are available), permanent shade at the *Nazirhat Railway Station* for the convenience of the passengers,

*Bhandar Sharif* Post Office to render postal services to the people of the locality, *Chaumuhani Natun Bazar* in *Fatikchari*, *Pucca Road* from *Nazirhat* to *Maizbhandar Sharif*, *Shah Ahmad Ullah (R) Road*, electrification in *Maizbhandar Sharif* and in the adjacent areas, addition of the word, '*Sharif*' to the word, '*Maizbhandar*' of the village *Maizbhandar* by name and attainment of approval of the new name, '*Maizbhandar Sharif*' from the Government of Bangladesh, *Sarta Lelang Prabahan Alaka Krishni Samity* (the association of the farmers of the area fed by *Sarta* and *Lelang* canals) with the owner farmers of the villages named *Gumri Tala*, *Maizbhandari Sharif*, *Kifayet Nagar*, *Dakshin Gopal Ghatta*, *Royapur*, *Damdama* and *East Azim Nagar* to increase food production etc. are some of his rare contributions to the welfare of the humanity.

He was a philanthropist for the depressed humanity. During the famine in 1943 he established '*Kitchen Committee*' to distribute food to the distressed people of the Unions like *Nann Pur*, *Lelang* etc. Many sick people got food, clothes and free medical services at his direct initiative during such a critical period of famine. Many vagabonds, orphan children etc. got shelter under him and became established in life after receiving proper education.

With a view to enhancing the beauty and greatness of *Maizbhandar Darbar Sharif*, he greatly emphasized upon the need for bringing discipline among its different activities and made valuable contribution to the matter. He constructed *Gansia Ahmadiya Mehmankhana* (Guest House) for the convenience of the devotees who come to *Maizbhandar Darbar Sharif* in large number during *Urs Sharif*. In order to establish social justice (*Adal-e-Mutlak*) in the light of *Maizbhandari Philosophy* by motivating the people towards universal brotherhood, global humanity, social discipline and communal harmony he established a socio-cultural and spiritual organisation named, '*Anzuman-e-Muttabayin-e-Gaus-e-Maizbhandari (R)*' for the followers of *Maizbhandari*

*Philosophy* in October 14, 1949. This is a unique organisation based on the sacred ideals of Hazrat Gausul Azam Maizbhandari (R), the founder of the '*Sharafat*' (greatness) of *Maizbhandar Darbar Sharif* the famous spiritual centre in the sub-continent. The main objectives of the organisation are to introduce the '*spiritual sharafat*' based on the ideals of *Maizbhandar Darbar Sharif* to the cross-sections of people, to analyse the characteristics and usefulness of *Maizbhandari Philosophy* (which is based on the basic concepts of Islam), to achieve human development through the practice of knowledge, religion and spiritualism in their truest perspectives and to undertake different measures, activities and programmes for the welfare and wellbeing of the global humanity. With these ends in view, *Anzuman-e-Muttabayin-e-Gaus-e-Maizbhandari* (R) has been contributing immensely to the growth and development of spiritual knowledge and human values through different programmes aiming at social welfare, health service and socio-economic development for more than fifty years. It holds seminar and conferences on *Maizbhandari Philosophy* and *sufism*, publishes '*Jiban Bati*' as a regular monthly magazine (which may be termed as a mouthpiece of *Maizbhandari Philosophy*), arranges eye-camp free of charge in *Maizbhandar Darbar Sharif*, holds seminar in *Maizbhandar Darbar Sharif* on the occasion of *Eid-e-Milad-un-Nabi* (Sm), distributes relief materials to the affected people during natural calamities, undertakes plantation and plant preservation programmes, holds conference on *Maizbhandari* music, undertakes honey cultivation projects and conducts voluntary blood donation programmes. It has also established Hussaini Blood Donors' Bank.

He was progressive and free from all prejudices, superstition and dogmatism. He was honest, truthful, greedless and pious. He led a very simple life. He was a true follower of the *Holy Quran* and *Sunnah* and fought for the

cause of Allah throughout his life. He was dead against corruption, injustice and evil doer. He was against commercial *Pirism*. He never went to the doors and houses of people to collect disciples (*Murid*). He used to say, "Ponds never go to the people to wash them and make them clean. Rather the people come to the ponds to wash their face or body and make them clean". He was totally dedicated to his spiritual master Hazrat Gausul Azam Maizbhandari (R). He strongly protested against the so-called *Maizbhandari Philosophy* or *Sharafat*, but their very activities and ways of life are not in conformity with the ideals of *Maizbhandari Philosophy* or *Sharafat* of *Maizbhandar Darbar Sharif* and wrote very sharply against them. He urged the true devotees and lovers of *Maizbhandar Darbar Sharif* to be alert against this type of people and their activities. He was very kind to the poor and the destitute and he used to introduce himself as *Khadumul Fokra* (care-taker of the poor). He was against self-publicity and propaganda. Before his departure for the eternal world he prohibited very strongly against erecting any building or structure (mausoleum) over his grave. This great spiritual leader was laid to eternal rest in '*Bag-e-Hussaini*' (the garden of Hussain) in *Maizbhandar Darbar Sharif* in the year 1982. The shrine of the author (who is the real model of *Maizbhandari Philosophy* and the *Sharafat* of *Maizbhandar Darbar Sharif*) is an exception in *Maizbhandar Darbar Sharif*.

## About the Translator

Dr. Md. Abdul Mannan Chowdhury is a well-known personality in the economic field and is one of the reputed teachers of the country. He joined the University of Chittagong in the year 1974 as a Lecturer in Economics and ultimately rose to the position of Professor in the year 1993. Presently he is serving the same University as Professor of Economics.

Dr. Chowdhury has brilliant academic records to his credit right from school upto the university level. All through his career he obtained a number of merit scholarships which helped him in promoting his studies upto the highest level. He stood first in the First Class in the M.A. Final Examination in Economics of Chittagong University held in 1974. In 1976 he was awarded a Rockefeller Foundation Scholarship to pursue post-graduate studies in economics in Thammasat University of Thailand wherefrom he earned the degree of Master of Economics (M. Econ.) in 1978. He also studied Ph.D. courses in economics for some time in the University of Manitoba (Winnipeg, Manitoba, Canada) under University of Manitoba Teaching Assistantship during the year 1981-82. In 1991 he was awarded ICSSR (Indian Council of Social Science Research) Doctoral Fellowship to pursue Ph.D. research in the Rabindra Bharati University, Calcutta, India wherefrom he earned a Ph.D. degree in economics in the year 1995. Dr. Chowdhury received Vice-Chancellor's award for his brilliant result in the M.A. Final Examination in Economics of the University of Chittagong in the year 1974.

Dr. Chowdhury is a development economist with research experiences in food policy, unemployment, landlessness, fisheries, irrigation, human resource development, rural economics, Bangladesh studies and

Islamic economics. He has done a lot of research works under the sponsorship of various local and foreign organisations. Dr. Chowdhury has also long teaching experiences in agricultural economics, labour economics, economic history, development economics, international economics, macroeconomics and Islamic economics. He has examined a good number of M.Phil. and Ph.D. theses in economics and related disciplines. He also worked as an expert member in many Selection Boards for selecting professors and principals of the Degree Colleges in Bangladesh.

Dr. Chowdhury is the author of a number of important text and reference books on economics and has a lot of publications in various journals of international repute on pure economics and socio-economic issues of the country. Recently his Ph.D. thesis has been published by the Rawat Publications of India under the caption, "Rural Landlessness and Institutional Reforms". The Rural Economics Programme (REP) of Chittagong University has also recently published one of his text books on international economics under the title, "*Biswa Banijya-O-Antarjatik Lendener Arthaniti*" (World Trade and Payments) in Bangla. The Publication Cell of the *Gausia Haque Manzil* has recently published his book on Islamic economics under the caption, "*Islami Arthaniti Ruprekha*" (An Outline of Islamic Economics). His already published text books on agricultural economics, labour economics, macro and micro economics, development economics, Bangladesh economics etc. for graduate and post-graduate classes got deepest appreciation from different quarters. He has also translated and edited different books and journals both in Bangla and English on economics and interdisciplinary issues. Besides '*Belayet-e-Mutlaka*' (The Unchained Divine Relations), he has very recently also translated another book in English under the caption, "The Miracles of *Khatun-e-Zannat Fatima*-

*tuz-Zahra* (RA)" which has already been published. More than forty of his research articles on economics and more than 120 articles on Islam, sufism and Maizbhandari Philosophy have been published in academic journals. He has also presented a good number of research papers in national and international seminar, conferences etc.

Dr. Chowdhury is also a researcher on Islam and *Sufism*. Side by side with economics, he has been carrying out research on Islam and *Sufism* and more specifically, on *Maizbhandari* Philosophy. Needless to say, Dr. Chowdhury is an ardent supporter of *Maizbhandari* Philosophy. His many articles on *Sufism* and *Maizbhandari* Philosophy have been published in journals like '*Jiban Bati*', '*Alokdhara*', '*Al-Mobin*', '*Muktir Darshan*', '*Tarjuman*', '*Miraj*', '*Utsa*', '*Madinar Alo*', '*Atekad*' etc. He is a regular writer in different local and national newspaper, journals, magazines etc.

Dr. Chowdhury has been involved with a good number of socio-economic organisations. He was associated as executive member with Bangladesh Economic Association. He is also associated as member with the Governing Body of Nizampur College, treasurer with Economics Department of Chittagong University, member with International Institute of Islamic Political Economy and Interactive Systems, Chittagong; as advisor with *Anzuman-e-Muttabayin-e-Gaus-e-Maizbhandari*, *Huq Bhandari Marami Dal*, *Adarsha Likhok Forum* (ALIF), *Jiban Bati Prakasana Parishad*, *Alokdhara Prakasana Parishad*, *Al-Mobin Prakasana Parishad* and as member, Publication Cell of the *Gausia Haque Manzil* and many other social welfare organisations. He also worked as member, *Sikka Paribesh Parishad* of Chittagong University (1989-90), Director, Rural Economics Programme (REP) of Chittagong University (1989-91), Chairman-in-charge, Economics Department, Chittagong University; member of Relief Distribution Team of the Chittagong University Teachers' Association (1987-88), member of the executive



committee of *Adhunik* (an organisation to prevent smoking) and as report writer and news editor of a number of conferences, cultural functions, debates of the Department of Economics, University of Chittagong.

Dr. Chowdhury has been accorded reception as a virtuous man by *Adarsha Likhok Forum* (ALIF), Chittagong for his important contribution to the society as a veteran writer and researcher on socio-economic and Islamic issues in different journals and newspapers and for authoring a good number of text and research books on economics.

Dr. Chowdhury is a widely travelled person and visited Thailand, India, Malaysia, Canada and the U.K.

Dr. Chowdhury is the eldest son of Late Mahabub Ali Chowdhury of Village Haithkandi, P.S. Mir Sarai, District : Chittagong, Bangladesh and a poor disciple (*Murid*) of great spiritual leader Hazrat Moulana Shah Sufi Syed Delawor Hossain Maizbhandari (R).

# Glossary of Terms

## A

1. **Abraham (A)** : The Prophet Ibrahim (A).
2. **Abrar** : Honest people.
3. **Adal-e-Mutlaka** : Global equality and justice.
4. **Ahal** : The son who is the bearer of the hidden mysteries of his father and who materialises the plans and programmes of his father or predecessor.
5. **Ahmadiul Mashrab** : Hazrat Muhammad (Sm) has two names, *Ahmad* and *Muhammad*. *Ahmad* is the source of all mysteries of the creations in the secret invisible world. According to these two names, all prophets and saints are divided into two *Mashrabs* (Schools of thought): *Ahmadiul Mashrab* is the source of *Gausiat* (power of rescue) and *Muhammadiul Mashrab* is the source of *Kutubiat* (authority over actions). *Ahmadiul Mashrab* begins from Hazrat Shish (A) and *Muhammadiul Mashrab* begins from Hazrat Adam (A).
6. **Ahl-e-Sunnat Wal Jama'at** : Organisation of the followers of *Sunnah*.
7. **Ain-ul-Ekin** : To believe by direct observation.
8. **Ajudia** : It is a philosophy which believes that the permanent existence of any other objects save God is false. In other words, All but God are temporary.
9. **Ajli** : The Born saint.
10. **Akar Ka'aba-e-Hakiki** : The real *Ka'aba*.
11. **Akley Ma'ash** : The mundane aptitudes (i.e., the aptitudes for eating and sexual desire).
12. **Akley Kull or Qudsi** : It is a stage of knowledge which enables one to acquire all knowledge influenced by God.
13. **Akley Ma'ad** : The incentive which enables one to

acquire knowledge regarding the consequences of self-actions.

14. *Alad* : same as Ahal.
15. *Alam-e-Nasut* : The visible world.
16. *Alam-e-Lahut* : The world of endless vision. (i.e., stage of the spiritual world).
17. *Alim* : The learned.
18. *Alim-e-Arif* : The learned man who has the knowledge of God's mysteries.
19. *Ambar* : Scent or fragrance.
20. *Ammara* : Instigation.
21. *Arefin* : The people who are familiar with God.
22. *Asal-e-Sharah* : The rules of *Shariah*.
23. *Asrari* : The mysterious.
24. *Ayan-e-Sabeta* : The practical exposition of truthfulness.
25. *Ayat* : Sentence.

## B

1. *Baka Billah* : To live with God.
2. *Belayet* : The word '*Belayet*' is derived from the word '*Ola*' which means attainment of closeness, love, affection or relations. The close relations with God is usually known as *Belayet* . (The word is also written as *Olayet*).
3. *Belayet-e-Mutlaka* : The unchained or free *Belayet*.
4. *Belayet-e-Mukaiyeda* : The restricted or chained *Belayet*.
5. *Belayet-e-Chugra* : The level of *Belayet* which is above the level achieved by common faithful Muslims.
6. *Belayet-e-Usta* : The level of *Belayet* with medium status and above the status owned by the angels is known as *Belayet-e-Usta*.

7. *Belayet-e-Ujma and Kobra* : The level of *Belayet* with the highest honour by virtue of which the possessor can exert influence over all the creations of God.
8. *Belayet-e-Iman* : The relation with God is known as *Belayet-e-Iman*.
9. *Belayet-e-Ehsan* : The closest mysterious relation, gifted with the power of God is known as *Belayet-e-Ehsan*. Usually the saints and prophets can achieve this power.
10. *Belayet-e-Ahmadi Sirrani Tasarruf* : The secret intervention of the *Belayet-e-Almadi*.
11. *Belayet-e-Khizri* : *Belayet* of Hazrat Khizir (A).
12. *Belayet-e-Ershadi* : The *Belayet* achieved through guidance or teaching.
13. *Bid Darasat* : The secret knowledge which can be achieved through open education and practical examples. For instances, Hazrat Moses (A) learnt secret knowledge from Hazrat Khizir (A) through open education.
14. *Bil Achalat* : Natural or original *Belayet*. This can be achieved without undergoing any pains or sacrifices. Any born saint can achieve this.
15. *Bil Barasat* : This kind of *Belayet* is one which is achieved through the inheritance of soul.
16. *Bil Malamat* : The *Belayet* which can be achieved through the control of sex and other aptitudes.

## C

1. *Chansabil Janjabil* : Clear and digestive flow of water or river.

## D

1. *Daira-e-Uluhiat* : The circle of the disciples.
2. *Daira* : Circle.

3. *Darud* : The recitations in honour and praise of Hazrat Muhammad (Sm) after prayer is over.
4. *Darul Hazan* : The mundane world or the place of sufferings.
5. *Din-e-Matin* : The protector of holy religion.
6. *Dotara* : A kind of musical instrument.

## E

1. *Ebadat-e-Motnafia* : The prayer that prevents someone from sin or evil activities.
2. *Eftetahia* : The Beginner.
3. *Elham* : God's favour to hear the words of God.
4. *Elka* : Close relations with God.
5. *Erfan* : Introduction to God.
6. *Eshtekhara* : It is a prayer usually offered after 'Esha' prayer with a view to getting favour from God to solve any sort of indecision.
7. *Eshk* : Devotion to God. (also written as *Ishk*).
8. *Estehkak-e-Ajudi* : The exposed personality which is gifted with highest status of *Belayet*.
9. *Etebaria Ajudi* : Actions in accordance with techniques.

## F

1. *Faiz-e-Ettehadi* : This is a kind of blessings received by the disciple from the *Pir* (guide), which enables him to see the secret mysteries of God and to be diluted with 'oneness' of God and to reach the highest level of spiritual world.
2. *Faiz* : The blessings received by the disciple from *Pir* (spiritual master) as a result of close contact is known as *faiz*).
3. *Faiz-e-Enayekasi* : The blessings received by the disciples

- from the *Pir*, which enables him to smell a scent of perfection of the *Pir*.
4. **Faiz-e-Eslahi** : The blessing of the *Pir* to the disciple, which enables one to fight all evil motives and makes him devoted in prayer to God.
  5. **Faiz-e-Elkayi** : The blessings received by the disciple from the *Pir*, which enable him to understand the mysteries of God and to achieve the divine knowledge of the highest order (*Ilm-e-Iadunni*).
  6. **Faiz-e-Mujarrad** : Spotless blessings of the *Pir* (Guide).
  7. **Fakhuran** : Proud.
  8. **Fakihs** : The researcher.
  9. **Fakir** : A spiritual devotee or saint.
  10. **Fana Fillah** : To destroy or give up everything for the satisfaction of God and to attain the level of meeting with God.
  11. **Fana Anil Khalk** : Not to desire or except any benefit from others.
  12. **Fana Anil Hawa** : To give up useless talks and activities.
  13. **Fana Anil Erada** : To give priority to the wish of God over the personal wish or desire.
  14. **Fana-fir-Rasul** : To give up everything for the satisfaction of Hazrat Muhammad (Sm).
  15. **Fana-e-Takajat-e-Nafsani** : Destruction of all evil and sexual aptitudes.
  16. **Fana-e-Salasa** : Three kinds of destruction.
  17. **Fana-fis-Shaikh** : To sacrifice or to destroy oneself for the sake of the *Shaikh* (guide) or to give up all thinking other than that of the *Pir* (spiritual guide).
  18. **Fardul Afrad** : The person who is the mobiliser of all visible and invisible things. He is most respected and appreciated by the people of the contemporary world and is the possessor of *Belayet-e-Muhammadi*.

19. *Fatua* : Prescription or judgement based on the Holy *Quran* and *Sunnah* regarding any dispute.
20. *Fazilat-e-Rabbani* : The blessings from God to receive divine light.
21. *Firka* : Ways or difference of opinion.
22. *Forkani* : Quranic.

## G

1. *Gaus* : A great saint with the power of rescuing the world.
2. *Gausul Azam* : The great *Gaus*.
3. *Gausul Azmiat* : The greatness of the *Gaus*.

## H

1. *Hadith-e-Qudsi* : The sayings of Hazrat Muhammad (Sm), which he said at the direction of God and which he received direct from God and without any media.
2. *Haiyate Kajaiya* : Life gifted by God or the normal condition.
3. *Hakikat* : The true introduction.
4. *Hakkul Ekin* : The true belief which is based upon the close observation of the objects.
5. *Hal Jajba* : Devotion to God.
6. *Halka* : To dance with deep devotion to God.
7. *Haram* : Restricted/Forbidden.
8. *Haowaj* : Greed.
9. *Hedayet* : To teach a man to be good and faithful in God and Hazrat Muhammad (Sm).
10. *Hedayet-e-Ershadi* : To teach people to be in the path of God as directed by the message of God (*Nabuat*).
11. *Hejab* : Screen or Barrier.
12. *Hekmat* : Technique.

13. *Hekmat-e-Targibi* : The imposed responsibility of bringing the people to the path of God through techniques.
14. *Husne Mukhlefat-e-Nafs* : The beauty achieved through giving torture to the evil motives.

## I

1. *Illat-e-dulali* : Power of attraction through affection or the reasons or conditions for affection.
2. *Ilm-e-Ladunni* : The divine knowledge of the highest order.
3. *Ilm-e-Kasfi* : Knowledge received through openness or internal eye of heart.
4. *Ilmul Ekin* : Knowledge which is beyond doubt.
5. *Ilm-e-Tahkiki* : Knowledge received through evaluation and critical appraisal.
6. *Iman-e-Taklidi* : To believe by following others.
7. *Iman-e-Tahkiki* : To believe by being convinced by facts, documentary evidences and results of investigation.
8. *Insan-e-Kamil* : The perfect man.
9. *Ism-e-Rahman* : The name of the Merciful (the name of Allah).

## J

1. *Jabrut* : It refers to the highest level of the spiritual world (*Alam-e-Jabrut*).
2. *Jajab* : To be devoted to God.
3. *Jajba* : Emotion or devotion to God.
4. *Jalali* : Influential.
5. *Jalsha* : Assembly of the devotees.
6. *Jamali* : Charming.
7. *Jibrael (A)* : The angel Gabriel (A).
8. *Jil* : Shadow.



9. *Jilley Muhammadi (Sm)* : The shadow of Hazrat Muhammad (Sm).
10. *Juhd* : To fight against evil aptitudes, to remove the barriers to feeling and to purify the soul.

## K

1. *Kaffara* : Penalty.
2. *Kaikabud Durri* : The bright star.
3. *Kalb Safai* : Purification of the soul.
4. *Kamela* : The perfect humanity.
5. *Kamaliat* : Perfection.
6. *Kasf* : The divine power of heart or the internal eye or the openness of heart.
7. *Kasf Elham* : The divine message to the saints.
8. *Kayud* : Terms and conditions.
9. *Keramat* : The miraculous activities.
10. *Kharizi* : The dissidents.
11. *Khatemul Awlad* : The last descendant.
12. *Khatemul Alad* : The last follower. (also last son).
13. *Khatemul Awlia* : The last saint (the maker of saints or the greatest saint).
14. *Khatemul Belayet* : The ender of *Belayet*.
15. *Khater-e-Rahmani* : For the sake of Almighty Allah.
16. *Kherka* : A kind of long shirt.
17. *Khilafat-e-Uluhiat* : The representation of the disciples.
18. *Khulk-e-Azim* : A kind of character with a high status or highly honourable character.
19. *Khutba* : Lecture.
20. *Kutub* : The saint who can exert influence over actions.

21. *Kutubul Aktab* : The great *kutub*.
22. *Kutubiat* : The action of *Kutub*.
23. *Kufri* : The work of *infidels* (i.e., to disobey God and his Prophet (Sm)).

## L

1. *Lawama* : Repentence.

## M

1. *Majhabs* : Class/type.
2. *Majjub-e-Mahaj* : The saint who receives *Faiz-e-Elkayi* or *Ettehadi*, who can understand all mysteries of God and who always remains devoted in meditation to God.
3. *Majjub-e-Salek* : The saint who receives blessings from the *Pir* and who can reach the highest stage of spiritual world and most of the time remains devoted to God.
4. *Majlish* : Conference.
5. *Malkut* : The stage of knowledge which enables one to receive blessings of God. It is related with the internal world of heart. It also means angels.
6. *Malamia Path* : The spiritual path which recommends the achievement of divine blessings through giving pains to the human aptitudes and fighting against them. Hazrat Abu Saleh Hamdullah Kassar (R) is the founder of this path.
7. *Malamia Saint* : The saint who achieves divine blessings following *Malamia path*.
8. *Manjuri* : A kind of musical instrument.
9. *Marajal Bahrain* : The junctions of the flows of both *Belayet* and *Nabuat* and of the development of spiritualism.
10. *Marefat* : Self-introduction.
11. *Marham* : Kindness.
12. *Marzia* : Satisfied.

13. *Mashrab* : Tradition or the working style.
14. *Maut-e-Arba* : Four kinds of death.
15. *Maut-e-Aswad* : The black death.
16. *Maut-e-Abyaz* : The white death.
17. *Maut-e-Ahmar* : The red death.
18. *Maut-e-Akhzar* : The green death.
19. *Mayamelat-e-Etebaria* : The activities relating to mutual interest.
20. *Mayamelat-e-Ajudi* : The transaction or relations with God.
21. *Mojaheda-e-Nafs* : To fight against evil aptitudes.
22. *Mokam-e-Ershad* : One of the levels of lesson or teaching from the Pir (Spiritual guide).
23. *Mokam-e-Israfil* : The house or stage of Israfil (A).
24. *Molhema* : The incentive for God.
25. *Monajeratus Sadrain* : Debate with two or more learned men or between two opposing motives.
26. *Morakaba Moshaheda Zikir* : *Zikir* to establish relations with God through concentration of mind.
27. *Moshahedar Nisbat* : Relations with God through direct observation.
28. *Moshahedatul Mosamma* : Direct observation of people or persons.
29. *Motmainna* : Contentment.
30. *Muhammadiul Mashrab* : Please see *Ahmadiul Mashrab*.
31. *Mujaddid* : The learned saint.
32. *Mujahid-e-Alim* : The learned men who fight against all superstitions and injustice.
33. *Mukallad* : The people who should exert control over evil motives.
34. *Munazat* : Praying for blessings from God.
35. *Murid* : Disciple.

36. *Murshidi* : Relating to *Murshid* or *Pir*.
37. *Murshid-e-Moazzem* : The best spiritual guide.
38. *Murshid* : The spiritual guide or *Pir*.
39. *Mushriq* : The person who makes share with God.

## N

1. *Nabuat* : The word is derived from the word, '*Naba*' which means 'to give message'. Therefore, *Nabuat* means the responsibility of giving message of God to the people.
2. *Nabuat-e-Amma* : The message of God which is sent for global humanity.
3. *Nabuat-e-Khascha* : The message of God sent for a special tribe or nation.
4. *Nabi-e-Salasa* : The three prophets. They are : Hazrat Ibrahim (A), Hazrat Jesus (A) and Hazrat Muhammad (Sm).
5. *Naib-e-Rasul* : Representative of Hazrat Muhammad (Sm).
6. *Nafs-e-Nateka* : The influential will power.
7. *Nisbatain-e-Admee* : The mobiliser of the success path of the past and present.

## O

1. *Oli* : The saint or the friend of God. (Also written as *wali*, *Walī* or *Awlia*).

## P

1. *Paita* : A kind of mark worn by the orthodox Hindus.
2. *Pir* : Spiritual Guide.
3. *Pir-e-Tariqat* : Spiritual guide who shows religious path.
4. *Pir-e-Tafaiuz* : Spiritual guide who gives divine light (fai-z).

## R

1. *Rafraf* : A kind of conveyance or transport used by Hazrat Muhammad (Sm) during his *Miraj* with God.
2. *Rakein* : The pious Muslims or the Muslims who bow down their heads during prayer.
3. *Rasul* : The prophet who received the holy book from God like the holy Quran.
4. *Razia* : Satisfaction.
5. *Risalat* : The responsibility of *Rasul* (i.e., to show right path towards God).
6. *Risalat-e-Ershadi* : To show path through teaching.
7. *Ruhani Zindegi* : The spiritual life.
8. *Ruhani Shakti* : The divine power or the power of the soul.
9. *Ruku* : To bow down during prayer.
10. *Rusum-e-Sharah* : The practice of custom or *Shariah*.

## S

1. *Sahadatul Ajud* : Relations with God.
2. *Saheb-e-Haljaiba* : The person with great devotion to God.
3. *Saheb-e-Mokam* : The person who receives blessings from the *Pir* and who can also achieve the power of *Belayet* depending upon their capabilities.
4. *Saheb-e-Hal* : The saint in deep meditation to God.
5. *Saheb-e-Shariah* : The person who observes the rules and regulations of *Shariah* in to-to.
6. *Sajida* : To obey, to bow down head, to place forehead on earth, to show respect etc.

7. *Salat-ut-Tasbih* : A kind of prayer which can be offered at any time except in restricted hours.
8. *Salek-e-Mahaj* : The saint who usually does not receive blessings from the *Pir*. Even if he goes in contact with the *Pir*, he can not exert influence over evil designs. He can just teach formal education.
9. *Saluk* : Passing of life with normal conditions or movement in the way of God or spiritual path.
10. *Sattaria Path* : Please see *Malamia path*.
11. *Sattaria Saint* : Please see *Malamia saint*.
12. *Sayar Fillah* : To be mixed up with God.
13. *Sayar Illalah* : The movement of people towards God.
14. *Sayar Ma'allah* : To achieve the power of exerting influence upon the creations, remaining in close contact with God.
15. *Sayar Ruhani* : The mobility of the soul.
16. *Sema* : Spiritual dance with music and drums. (also used as *chema*).
17. *Shahwat* : Sexual desire.
18. *Shahud-e-Jati* : To believe by close observation of facts.
19. *Shaiunat-e-Tauhidi* : The will power of God.
20. *Shaikh-e-Mukarram* : The person with great devotion to God.
21. *Sidratul Muntaha* : The place where the divine palm tree of the last end is situated.
22. *Siha Chitta Hadith* : The truest *Hadith*.
23. *Shirik* : To find share with God or to consider someone equal to God.
24. *Shan-e-Jalal* : The status of Hazrat Shah Jalal (A).
25. *Sunnat-e-Ujma* : The highly honoured *Sunnah*. Prophet Muhammad (Sm) was endowed with two kinds of blessings from God: (i) power of giving message of God to

the people (*Nabuat*) and (ii) the power of establishing close relations (*Belayet*) with God. These two special blessings to Prophet Muhammad (Sm) from Almighty Allah are known as *Sunnat-e-Ujma*.

## T

1. *Tajdik Bil Janan* : Belief by heart and mind.
2. *Tajedar-e-Nabi* : The most respected Prophet.
3. *Takaja-e-Nafs* : Sexual desire.
4. *Talim-e-Ershadi* : Teaching for showing path to God.
5. *Talim-e-Eslahi* : Teaching for rectification.
6. *Tariqat* : The religious path which gives priority to the essence of religion.
7. *Tariqa* : Path.
8. *Tasahud* : The recitations in honour of God and Prophet Muhammad (Sm) in sitting conditions during prayer time.
9. *Tasauf* : To establish relations with God through *Sufism*.
10. *Tasbih* : Similar to *Tasahud*.
11. *Tauba* : To beg pardon.
12. *Taufatul Akhiar* : Reward of the best people.
13. *Tauhid* : To recognise oneness of God.
14. *Tauhidi* : Relating to *Tauhid*.
15. *Tauhid-e-Adyan* : The recognition of the oneness of God.
16. *Tawaf* : To move around *Ka'aba*.
17. *Telawat-e-Ajud* : To learn God.

## U

1. *Ummul Kitab* : The mother of books (i.e., the great book).

**Z**

1. *Zikir* : To remember God. (also written as *Jikir* or *Jikr*).
2. *Zikir-e-Jali* : The loud *Zikir*.
3. *Zikir-e-Jabani* : To remember God verbally.
4. *Zikir-e-Khafi* : The silent *Zikir*.
5. *Zikir-e-Kalbi* : To remember God by heart.
6. *Zikir-e-Malkuti* : *Zikir* of the angels or *Zikir* like the angels.
7. *Zikir-e-Nasuti* : To remember God to get rid of the instigating aptitudes.



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